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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1032.] LONDON: WEDNESDAY, AUG. 16, 1865. PRICE { UNSTAMPED .. 5d. / STAMPED ..... 6d.

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To be published on Saturday, Aug. 19, 1865, Price One Penny, or Six Shillings per 100,

SPEECHES (on behalf of the Four Millions of Coloured People freed from Slavery by the late Civil War in America) delivered in the Town Hall, Birmingham, on Wednesday Evening, Aug. 2, 1865, at a Public Meeting convened by the above Association, ESPECIALLY IN CONNECTION WITH THE ASSEMBLING OF THE WESLEYAN CONFERENCE,

By JOHN HARTLEY, Esq., J.P., of Wolverhampton, Chairman;
,, The Rev. WM. SHAW, President of the Conference;
,, The Rev. GEO. OSBORN, D.D., Ex-President;
,, The Rev. WM. ARTHUR, M.A.;
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,, The Rev. BISHOP JANES, of the American Methodist Episcopalian Church;
"The Rev. R. W. DALE, M.A. (Successor to the late Rev. John Angell James);
,, The Hon. C. C. LEIGH, of New York, &c.

Nearly the whole have been revised by the respective speakers. The Pamphlet will also contain the names of the Wesleyan Ministers present at the Meeting; the copy of an Address to the Conference from the above Association, together with a copy of the reply; and a list of British Freedmen's Aid Associations already formed, with the name in each case of the Secretary, or that of a Corresponding Member.

The Birmingham and Midland Freedmen's Aid Association have prepared this Pamphlet, and will publish it at a nominal price, with a view of extending more widely reliable information and sound sentiments on the profoundly interesting and distressing case and claims of the Freedmen; of exciting and enlisting sympathy, and calling forth further contributions of money, clothing, and implements of labour, on their behalf.

The efforts and objects of Freedmen's Aid Associations in the United States of America, and in Great Britain, are Christian and Philanthropic—not political or sectarian; and are designed to promote the physical, industrial, and moral elevation of the Negro.

Published by Hudson and Son, Birmingham; and by Hamilton, Adams, and Co., S. W. Partridge, and Elliot Stock, Paternoster-row; and A. W. Bennett, Bishopsgate-street Without, London; and may be had, by order, through all booksellers—price One Penny Each, or Six Shillings per Hundred copies. Single copies may be had, free, on application to B. H. Cadbury, 29, George-street, Edgbaston.

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Contributions in money may be sent to America, through the medium of either of the Associations named in the Pamphlet; or to any Association in Great Britain or America, through the Birmingham and Midland Association.

Contributors desiring to send Goods direct, should pack them in barrels or boxes, and forward them, with a descriptive invoice, to the order of Mr. T. R. Arnott, at the Waterloo Depot, Liverpool, with the official label of the Birmingham and Midland Freedmen's-Aid Association, which may be had, free of expense, by applying to B. H. Cadbury, 29, George-street, Edgbaston, Birmingham. The use of this label will secure the transmission of goods free of freight, and their admission into the United States free of duty.

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Aug., 1865.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1032.] LONDON: WEDNESDAY, AUG. 16, 1865. PRICE { UNSTAMPED..5d. / STAMPED.....6d.

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Ecclesiastical Affairs.

THE "HALF-A-DIP-OF-INK" POLICY.

A VERY important subject has been started for consideration by the correspondence, recently published, between the Rev. H. Christopherson and the Chancellor of the Exchequer. Is a reform of the Church of England, with a view to its wider comprehension, really desirable? If, instead of being, perhaps, the most unfeasible project before the British public, it could be effected with but little trouble next Session, to the full extent demanded by Mr. Christopherson, would religious liberty gain by the change? Would the truths which most of us accept as the revealed will of God be lifted by it into a more commanding moral position? Would it beneficially affect the spirit of the Church, meaning by that term the whole body of the faithful? In a word, is it a proposal worthy of enlightened Christian discipleship to aid in realising?

It strikes us that the time is close at hand, if it have not already arrived, when a definite opinion on this subject will be of use. There is a vague sentiment abroad, which, if strictly interpreted, would be found to have some such meaning as follows: That the desire to get rid of such of the symbolic peculiarities of the Book of Common Prayer as bar the entrance into the National Church of large classes of conscientious and devout men, originates in a love of intellectual and religious freedom; that it is sanctioned and strengthened by earnest aspirations after Christian unity; that it indicates a high degree of brotherly love; that while it displays zeal for the truth of the Gospel, it also breathes moderation of spirit; that, in the latter respect especially, it contrasts favourably with the purpose and efforts of those who are seeking the liberation of religion from State patronage and control; who, however logical and consistent may be their theory, allow their bigoted adherence to it to stand in the way of timely and serviceable ameliorations of the system they repudiate. The essence of this somewhat diffused and nebulous sentiment is really this. Church reform, Liturgical revision, and the like, require from their advocates a breadth of view and Catholicity of feeling, which will be looked for in vain among those who urge in lieu of them the disentanglement of religious institutions from the authority and interposition of the civil power.

If the sentiment to which we have referred be a true one, the basis on which it rests will bear the test of analysis—if it be illusory, it will be better for all parties that the illusion should be exposed. Let us examine it.

What is it, then, that gentlemen whose views were expressed by Mr. Christopherson in his letter to Mr. Gladstone really want? They desire that the supreme legislative authority of the nation should be exercised with a view to make it easier to their conscience to put themselves into outward and formal communion with a Church large sections of which accept, proclaim, and build their theology upon, the very doctrines the mere symbols of which stand as an impassable wall of separation between the two parties. The curious, and, as it seems to us, the monstrous character of this desire, can hardly be perceived at a single glance. It must be looked at in several separate aspects, if we would gain an adequate notion of its moral and spiritual grotesqueness.

1. It asks for a change in the terms of communion adopted by that spiritual body which is styled the Church of England. The change sought may or may not be desirable, but of whom it is asked? Not of the Church, at least, in any conceivable religious sense. Politically speaking, it may be and is true that the Church is identical with the nation, and that Church and State are but organisations of the same people in their ecclesiastical and political capacities. Mr. Christopherson, however, and those who think with him, cannot have desired to be admitted to the Church in that legal sense in which they are already members of it. They wish to form part of a certain spiritual community in preference to continuing part of the spiritual community with which they are now associated. They find themselves unable to do so with a quiet conscience, unless the terms of communion are to some extent altered. To whom do they apply? To the Church into which they wish to enter? Not at all. They apply to the State. They want the interposition of Parliament. They appeal to Cæsar, the bearer of the sword, the representative of the nation's physical force, to remove the barrier from between them and the spiritual body with whom they seek communion. They desire the will of the people, as expressed by law, to overbear the will of the Church as expressed in her Articles and Liturgy. Now this is not, as Mr. Christopherson puts it, "some recognition of religion by the State,"—it is a distinct act by which the terms on which membership of the Church and ministry in the Church shall hereafter be regulated—in other words, it is the prescription by the civil government of the credenda of a spiritual society. Of course, Mr. Christopherson approves of this exercise of authority, or he would not claim it in his own favour.

2. But in taking this course we venture to point out that Mr. Christopherson is as disregardful of his brother's conscience as he is tender of his own. He cannot get in unless the door is opened to suit his conscientious convictions, and so he solicits aid of the civil power to shove the door open for him, unmindful of the probability that his going in after that fashion will drive out numbers of men as conscientious as he. He first sanctions by his appeal to the Legislature the intrusion of a power in Church matters which renders equal liberty of conscience impossible, and then he turns round upon those who agree with him in the principle of State-intervention and uses it against them. He must remember that there are numbers of men in the Church who are as sincere, as single-minded, as earnest in their belief of the sacerdotal and sacramental elements of Church life, as he is in the disbelief of them, and that the changes which he desires would grieve their spirits quite as painfully as the present state of things grieves his. At present they force him to remain outside in deference to his conscience, and he seeks an alteration which would put them outside in deference to theirs. In effect, he would change places with them, and shift his own disadvantages on to their shoulders. This, however, is not a very high exemplification of brotherly love.

3. Nor does it seem to us to exhibit in its most exalted aspects a simple regard to the interests of Gospel truth. For what is it he wants? The symbols of a theory which he cannot accept effectually bar his communion with the Church that adopts them. Take them away, and he would be a member of that Church, though he would thereby be brought into spiritual communion with multitudes of clergy who preach the doctrines they symbolise, and of numbers who accept them and guide their lives by them. He would remove the sign, and get into closer connection with the thing signified. Does he hope thereby to become a clearer and more emphatic witness for evangelic truth? Does he expect his testimony to be more reliable or more incisive? If so, we fancy he would soon discover his mistake. If not, what is his impelling motive?

4. Mr. Christopherson might be content with the changes he specifies—others assuredly would not. Are they to be accommodated by a comprehension, or are they to be left out in the cold? If they are not to be brought in, why not? If they can prevail upon the Legislature to open a way for them, will they not be able to plead as good a justification as Mr. Christopherson! Will he, when he has got what he wants, help to get for them what they want? Will he, in short, unchurch the Church, and make it spiritually as well as politically include and support all theological beliefs? Thitherward, assuredly, his policy tends. When the State is asked to lay down the *credenda* of the Church, it must either be guided by its own convictions of religious truth or it must proceed upon the principle of political equity. In the one case it will wrong all Dissenters; in the other, it will do disrespect to truth itself. Which alternative does Mr. Christopherson elect?

ECCLESIASTICAL NOTES.

MR. ANTHONY TROLLOPE, whose portraits of Mrs. Proudie and her husband the bishop, of Archdeacon Grantley, of the Rev. Mr. Slop, and of "the hunting parson," have become almost a part of the modern historical portrait-gallery, has, in the last number of the *Fortnightly Review*, devoted a slightly-written article of eight pages to the Irish Church question. Mr. Trollope looks upon the Irish Church as a nuisance. He compares it first to an old family servant, incapable of work, who is retained from affection, but whose ill-temper and dictatorial disposition make him extremely disagreeable to everybody around him; and next to an old and half-dead tree, which a sentimental attachment still allows to disfigure the landscape. But the servant has to be kept until he dies; and the tree, if it is to be removed, must be removed with "loving hands." So the Irish Church, in Mr. Trollope's opinion, is doomed to live amongst us a little while longer, although it is "absolutely and avowedly indefensible."

Two defences of the Church are examined, viz., those of Mr. Lee and Dr. Brady. The former is said to be written with a zeal which is "as beautiful as it is unconvincing." Because, we suppose, it is so beautiful, Mr. Trollope kicks away what he calls its dead leaves with the very slightest imaginable effort. He declines to follow Mr. Lee into questions of antiquarian lore, because the "real gist of the question now at issue between him and the world is not the antiquity of the Church of which he is a minister, but the utility of its teachings in the country in which it is placed." Nor will he argue with him on the question of the temporalities of the Church, because "it is impossible to argue seriously on such a subject with a gentleman who can come forth to the world with his published opinions on such a subject without any recognition of the one great fact that these so-called temporalities of the Church were set apart for the spiritual teaching of the country at large, and can in justice only be used for such a purpose." Mr. Trollope deals with equal brevity with the "Act of Union" argument:—

Does Mr. Lee believe that Lord Castlereagh's zeal, or even his patriotism, is to bind those who have come after him for ever? No; nor Lord Castlereagh's treaties either—though they would be more to the point—if they ceased to be useful. If the Act of Union can devote for ever the Church temporalities of the whole country to the use of six hundred thousand souls, why not to the

use of six hundred, and why not to the use of six? The Act of Union has been very good to Ireland,—has been and is very beneficent, and therefore as a whole is by no means to be counted as among the dead leaves; but its present life does not rest on the fact of its having been heretofore executed with all proper state-craft by Lord Castlereagh or by another; but on its existing utility. This reference to it as an obligatory bond is simply a rustling of the dead leaves.

We shall be excused for quoting at length the author's admirable reply to the argument that if the Irish Church is attacked the English Church is also virtually attacked. Mr. Trollope says:—

And why not? I, as a member of that Church, have no objection to such attacks, and would be sorry to belong to any church or any institution that feared attacks. "The upholders of the voluntary system know well that if they can insert the thin edge of the wedge into any part of the Established Church, they will have gained a great step towards destroying the whole." See the terrible jump which our author makes here! The upholders of the voluntary system may know, perhaps,—at any rate they have strong faith that way,—that if they can insert the thin edge of the wedge into any part of the Established Church, they will be able to drive the thick body of it right into the heart of the Church. But why should that destroy the Church? Or, at any rate, what argument does Mr. Lee use to show that it will be so destructive? Can Mr. Lee be so ignorant as not to know that a great deal more than the thin edge has already been inserted,—that the voluntary system has been already commenced, and that the most active of our bishops in England, as well as those of our statesmen who have legislated on the subject, have among them placed the voluntary system fairly on its legs within the English Church. Some true lovers of the Church are inclined to shake in their shoes when they hear the voluntary system mentioned, without ever realising the meaning of the words. The voluntary system in the Church simply means that men wanting the aid of the Church's services shall pay for what they want. No one expects to see the national endowments of the Church of England enlarged; and it must rather perplex those who allow themselves to think of the voluntary system as destructive to the Church, to form for themselves any idea as to the necessary enlargement of provision for the religious teaching of a community increasing as ours increases. It may be that the Church of England is in danger,—in danger as a State-Church. Indeed, unless they, who have to look to it, look to it very quickly, it will be in great danger;—just that danger which comes to all of us in our families when our means are insufficient for our growing wants. But church endowment is an ancient enclosure beautifully choked with dead leaves,—among which Churchmen who content themselves with being picturesque will soon be likely to find themselves choked.

Mr. Trollope next exposes the fallacies of Dr. Brady's scheme, which has already been referred to in these columns, and closes his article with a general denunciation of the "monstrous injustice" of the State Church in Ireland. How it is to be rectified he does not see; but he imagines that a distribution of a portion of its revenues amongst other sects, and for educational uses, will by-and-bye take place. The principle of the distribution is laid down in the closing sentence of the article:—"Tithes—that is clerical tithes—are State property, as is Windsor Castle or the Treasury Chambers, and should be administered for the good of the country, as Parliament in its wisdom may best think fit to administer it." This is the first time that we recollect to have met with Mr. Trollope as a polemical writer. We shall be glad to meet him again. Those who belong to no party either in Church or Dissent, may do both the contending sides some good by expressing their opinions on the points at issue between them. They are not likely to add to our information excepting on one subject, and that is, how unprejudiced men of cultivated mind and honest judgment look at our controversial questions; and this information is, or ought to be, exceedingly valuable. For, in the end, it is not the old contending armies who ultimately decide great political questions. In their party warfare, the thing really fought for is—who shall secure the great unattached body? Mr. Trollope is one of the most conspicuous of this third party. We therefore hail his public accession to what we may call "our ranks" with gratification.

Every one knows, at least we suppose so, what it is to have nightmare. One of the forms of this affliction is to feel bound by cords and ropes which swathe every limb, and from which no effort of his own can set the sufferer free. Well, the Rev. Chancellor of the diocese of Lincoln—Chancellor Massingberd—has suddenly discovered that the notion of the Established Church being bound and fettered in any way is only a nightmare. The rev. gentleman asserts that the Church of England is as free from Parliamentary or any other control as any society in existence; nay, freer, for, as a Church, it is one of the Estates of the Realm. At one of those strange farces not acted in Drury-lane, but in Church or in Chapter Houses, called "Elections to Convocation," and held last week at Lichfield, Mr. Massingberd spoke thus:—

But in course of time it has come to pass, partly through the force of circumstances, and partly through forgetfulness, both on our own part and the part of others, and especially of the laity, that a notion, almost a practice, has arisen on the part of the Government and the Legislature of the country, that they have a right to dictate to the Church of England its faith, its principles, its liturgy, and all those purely spiritual matters which never were conceded by the spirituality of England, and which never were intended to be conceded by them, and which, of course, if they had foreseen, they never would and never ought to have surrendered. (Applause.) Further, at the Reformation there was no notion of any severance, of any separation into distinct sects. It was supposed and contemplated that the whole people of England would continue to be members of the Church of England as before. But what do we see now? We see sitting in Parliament parties the most hostile to the welfare and even the existence of the Church of England, combined together, and combined only on that one ground of their desire to see the Established Church subverted in this country. We see Roman Catholics on the one hand, and, unhappily, in some instances, Nonconformists on the other, opposed as they are to one another, yet concurring too often in that. Can it be imagined that a Parliament so constituted, and from which the clergy alone of all her Majesty's subjects were excluded, except in the Upper House, should be allowed to dictate to us our articles of faith and alterations in our liturgy? And yet, if we had gone on for any great length of time with that false idea prevalent in men's minds—and the majority of men always judge more from what they see passing before them than from what they are told of what has formerly been—if people had seen Parliament doing these things and claiming these powers, and did not see the Synods of the Church in active operation, the infallible result would have been that they would have thought, as too many people even now think, that the Parliament of England has the supreme control over all the affairs of the Church. Such a position, I say, is not only utterly intolerable, but totally untenable. It is not the constitution of England. It is not the constitution of the Church, and it ought not to be the constitution of the Church; and it is a position to which the Church never ought to submit.

Next Mr. Massingberd said:—

I contend, that whenever the desire or necessity for legislating with regard to the Church of England on spiritual matters arises, then also arises or revives the legislative function of the Convocations of the clergy. (Applause.) I say that, far from allowing that the Convocations are not legislative bodies, if I really could imagine it possible—and I cannot, now that Convocation has been revived—as that any measure should be brought forward and carried through Parliament for altering any purely spiritual matters, the question would arise whether we ought to submit to it or not. (Cheers.)

There for you! A Chancellor talking of "not submitting"! Will not Mr. Masheder put this in his next edition of "Dissent and Democracy"? A poor Prebendary—Prebendary Pooley—got up after this great Chancellor had sat down, and happened simply to remark—having, we suppose, read Blackstone, and knowing how things go on around us—as follows:—"All the laws of the realm passed the three great estates, the Commons, the Lords, and the Crown." Just imagine such a doctrine laid down before the clergy of the Church of England! If you can do so, you will have the scene reported in the *Guardian* newspaper before you. For no sooner had poor Prebendary Pooley said this, than the clergy assembled shouted "Oh!" burst into "laughter," cried out, "Those are not the three Estates!" "That is not the Constitution!" "The Church is one Estate!" &c. Do we ridicule such a scene? Not at all. We should be glad to see one of the same description in every diocese in England. The pretensions of the clergy are the liberties of the people.

Strange, however—just an illustration of how, for once, ecclesiastics of the Church of England even may differ—that while Chancellor Massingberd was preaching this new doctrine to the greedy and unaccustomed ears of the clergy of Lichfield, the very opposite doctrine was being preached at Carlisle, where the Chancellor—one Chancellor against another—said that the object of the meeting was to elect two persons to represent the clergy in the ensuing Convocation. "Convocation," said the Chancellor, "was now allowed to have a sort of existence; it was allowed to meet and discuss, but as yet its discussions had had no practical effect. It could do nothing without the consent of the Parliament." Everybody but Chancellor Massingberd knows this, and the fact is one of the greatest reproaches of the Church of England. The *Clerical Journal* calls attention to it in its last number:—

But in the Church of England there is a want of that power to govern herself which all other bodies possess, even when we bring all the laity into our idea of the Church. Let any Churchman regard the matter abstractedly and on its own merits simply, and he must come to the conclusion that the Church has not her legitimate freedom, and that her self-government, in the limited idea we have now given of it, is the *conditio sine qud non* of her extension and prosperity. As to whether Convocation, as it now exists, is to be a part of the governing machinery, that is a minor question.

Convocation, "as it now exists," to use the words of our contemporary, is being rather roughly handled. We do not speak of the *Times*, for that journal is now looked upon by all ultra Churchmen as the Ishmael of the daily press. How could it be otherwise when it says, as it said last week, that Convocation was nothing but "an impostor confessed at every stage of its existence"? But when the *Post* takes, as it virtually does, the same side, we wonder what is coming. Yesterday's *Post*, for instance, contained a detailed exposure of the elections for Convocation in the diocese of London. It appears that there are 500 clergy in the Archdeaconry of Middlesex, a few of whom only received the summons to meet; that about thirty attended, and that two proctors were elected, it being understood that the bishop would receive only one of them or neither, just as he chose. In the Archdeaconry of London the "clergy" summoned to elect representatives were the Canons and Archdeacons only, in all, five persons. However, at other places there has been an unusual attendance of the clergy, so much so, that one of our contemporaries, the *Western Times*, headed the report of the proceedings of an election with the significant and startling words, in large type, "The Church Alive!"

MR. LINGEN, MR. LOWE, M.P., AND MR. ADDERLEY, M.P., ON THE CONSCIENCE CLAUSE.

We stated in our last number our intention to give some extracts from the valuable evidence on the subject of the Conscience Clause taken before the last House of Commons' Committee on Education. The first witness examined was Mr. Lingen, the Secretary of the Committee of Council, who described the practice of the Committee with respect to the matter. It appears from this gentleman's evidence, that in those parishes in which only one school is admissible, the Privy Council Grant is made a condition that the Conscience Clause is accepted, and that the practice was to refuse a grant without the Conscience Clause, if the population required a school for no more than 150 children. In answer to Sir John Pakington, Mr. Lingen further stated as follows:—

313. The way in which that question affects the building ground is this: an application is made to build a National school, in which religious instruction and attendance at church may be made compulsory, in a parish which admits of one school only; but which parish contains a certain number of Dissenters. That is a state of facts upon which the Vice-President has to decide; and, in a certain number of cases he comes to the conclusion that a school of that character is not suitable to the families relied upon for supplying scholars, inasmuch as a certain number of them do not profess that religion, instruction in which may be made compulsory in the school.

314. I do not wish to express the slightest opinion upon the policy of it; but will you state how you interpreted the words, "relied upon"; is that relied upon by the Council and not by the promoters of the school?—The promoters state, when they bring an application before the Council, for how many children they mean to build, and in support of that calculation they state what the population of the parish is, and the number of families belonging to the labouring class who profess that religion which will be taught in the school? for instance, Church of England, Wesleyan, Roman Catholic, or whatever it may be.

315. Then are the committee to understand your rule to be that unless there are 150 Church of England scholars to be relied upon, you do not make a grant?—That is not the rule: the 150 scholars merely have reference to the question of whether or not there is room for another school. In a parish of 400 people you would not want a school for 150, but for 50 or 60 at the outside.

316. Would you make a grant for fifty or sixty?—Not for a National school, if the parish contained a considerable number of Dissenters.

We learn from the subsequent evidence of Mr. Lingen that the Conscience Clause occurs in every model deed *except those of the National Schools*:—

449. Is there any written rule or record in the Education Office with reference to the Conscience Clause?—The Conscience Clause occurs in every model deed, except those of National schools, the Episcopal schools in Scotland, which are held upon nearly identical trusts, and Roman Catholic schools; it occurs in all the deeds for British schools, for Wesleyan schools, for Free Church schools in Scotland, and for Jewish schools; all those have a Conscience Clause of one sort or another, and to that extent a Conscience Clause exists in the records of the office; but, as far as National schools go, it only exists in such correspondence as may have arisen from time to time about it. (The witness, on recollection, added): There is mention of the practice of a Conscience Clause in a minute of April, 1847, relating to Wesleyan schools, where the Committee of Council gave an answer as to the circumstances under which they might feel themselves bound to aid in building a school for a very small number of Wesleyan children.

450. How long has the practice existed of refusing building grants in certain cases unless a Conscience Clause was inserted?—Within the last four or five years, I think.

The second witness examined was Mr. Lowe, M.P.—a very awkward witness for any Parliamentary Committee. It is positive intellectual enjoyment to read this gentleman's evidence. It is the best part of House of Commons debate on a small scale, with all its best vigour, freshness, earnestness, and variety. It need scarcely be said that Mr. Lowe, in every instance, gets the best of his examiners, pitching them over, sometimes with a single answer. Mr. Lowe's account and defence of the Conscience Clause is given in the following sharp, succinct evidence:—

647. With reference to the Conscience Clause, how long is it since the office first commenced, with regard to National Church of England schools, making the insertion of that clause in some of the deeds a condition of assistance?—I cannot admit that that is a correct description of what has been done.

648. Will you give your own description of what has

been done?—I should state to the committee, that the question of controversy which relates to the Conscience Clause was in existence before I came to the office, so that, of course, I cannot describe exactly what was done about it previously to that time, but anything that I had to do with it arose thus: When I came to the office, the practice was that a paper awarding a building grant was brought to the Vice-President for his signature, and then I inquired into the nature of the district, and the population, and the religious views of the people whose children would attend the school, and the number of schools in the district, and all those things which go to influence the decision of the question of a building grant. Sometimes I thought that the grant was not properly given, and then I was always told that those things had been settled in previous correspondence, and that it was too late to object then. I said, That is a bad system, and I will change it, and go into the thing earlier where I can take objection with effect; and I desired that the rudiments of the correspondence should be brought to me, and that I should see it in its first inception; and then, guiding myself as well as I could, not by any abstract rules or principles of my own, but by what I understood to be the practice of the office, so far as it could be ascertained, I began to consider the terms on which I should grant this assistance, and I soon found that there were cases in which I could not, as it appeared to me, in accordance with the principles of the office, and with justice to the public and to the parties concerned, grant the assistance which was required. Taking, for instance, a moderate-sized parish with sixty children to be educated, forty of whom belonged to the Church of England, and twenty of whom were children of Dissenters. If the clergyman asked for a school for sixty children, I felt that I ought not, in accordance with the principles of the office, to give a grant for a school for sixty children if he insisted upon the National Society's rules. I could not allow him to count the Dissenters' children, because no provision was made for their religious instruction, except that they might be forced to attend Church services, and to learn the Church catechism, which would be contrary to the views and feelings of their parents; and, therefore, I could not make a grant in that case for a school for sixty children. Then there was an alternative, and the alternative was, could I grant a school for forty children? I said, No; because the Dissenters would say, we want a school for our twenty children; and then we should have had two little schools in one parish, ill-managed and poor, and unfairly onerous to the revenue. I have considered, in all such cases, that it was my duty to refuse the grant, and that there my duty ended. But if the persons to whom I refused the grant chose to come and say that they would remove the difficulty respecting the religious feelings of those parents whose views differed from their own, and engaged that the children of those parents should not be compelled to learn the catechism or attend the place of worship which those who asked the grant attended, and would put a clause to that effect in their trust-deed, then I was able to make the grant. I have always considered that when I refuse the grant there my duty ends; but in order that the Churchmen might not lose the school, I was quite willing to mitigate the decision, if care was taken for the Dissenters. That is what is called enforcing the Conscience Clause, but unfairly so, because I did not refuse the grant for the purpose of enforcing the Conscience Clause; I refused it because in my judgment, following the system and practice of the office, I was bound to do so. The Conscience Clause came from the other side. The Conscience Clause was not my end; my end was to see that the public money went only as it ought to go; it was merely to protect the public purse and the rights of conscience that I refused the grant, and I was quite as well or better pleased that public money should be saved, as that the Conscience Clause should be adopted.

649. You have given a long explanation upon a point to which my question did not refer; it referred rather to how long you have acted upon the system which you have now described?—I was asked to give my own description of what has been done, and I have done so.

656. May not your practice be described generally in this way; that the grant has been refused in cases where the population included Dissenters, but was not large enough to afford the attendance of more than a certain number of Dissenters' children in the school?—No; I think not.

657. Will you state to the Committee in what respect that is not an accurate description of the practice?—It is inaccurate in various ways. It does not describe the number of the population, or the proportion of Dissenters to Church people, or a variety of other things.

658. My question was, whether that was a general description; you say that it is not so?—No; I think not. I think that is no description at all.

711. You do not remember the first occasion upon which anyone yielded to the condition of the Conscience Clause?—No; but these cases were wonderfully few altogether.

712. There was no system which you prescribed to yourself as guiding you as to whether you should or should not accept the Conscience Clause as a reason for withdrawing your refusal?—I cannot say that there was any strict rule, but I have given an instance of the manner in which it was done; if one-third of the children in a small parish were Dissenters, I should not have thought that it was a proper case for a grant; if one-sixth of the children had been Dissenters, I should have thought that I might make the grant, but I could not lay down exact rules to meet every case; it would depend upon the size of the parish, and upon many other things.

713. But did you not think that it was liable to create both misunderstanding and discontent, that there was no definite rule on the subject, but that it depended on the decision of an individual in the office?—I should guard myself by saying that I think that the system is a great mistake; if I had had that potential voice in the matter which has been spoken of, I should have decided that we should make no building grant whatever to a Church of England school, without the Conscience Clause being inserted.

714. Then, with regard to those misrepresentations to which you have referred, they have only been misrepresentations of your voluntary acts, and not of your intentions?—Just so.

715. Speaking generally, do you not think that any vagueness, or the absence of any definite rule, as to money grants, is very liable to create discontent?—I do; I think that the whole question as to Dissenters and the National Society ever since I have been there, has been in a most unfortunate position, and one which could not fail to create discontent, and perhaps justly; but I say that it is not my fault that it has been so.

Mr. Bruce's evidence was little more than a repetition of Mr. Lingen's; but in answer to a question as to the want of rule in the application of this clause, the right hon. gentleman went so far as to say that "if the rule were, that *wherever* there were any Dissenters the Conscience Clause should be introduced, which is perhaps the right mode, as at any rate it is the logical mode of dealing with the question," he should have no difficulty at all.

Mr. Adderley's evidence is mainly valuable because Mr. Adderley was Vice-President of the Committee of Council under Lord Derby's administration. He states what happened during the time that he was in office, and his own approval of the clause:—

1039. Was not the Conscience Clause first suggested during your term of office to persons wishing to build schools?—No, it was not: I think that the celebrated Llanelly case began before I came into office.

1040. When an application was made for building a school in a place where you thought there ought to be a Conscience Clause, did you intimate that opinion to the applicants?—I think I could, perhaps, give the best answer to that question from an extract which I have brought with me from my diary of that time. So far as I recollect, there were only two cases in which a Conscience Clause came under discussion while I was in office; and perhaps I may say that what led the office then to consider the point more particularly was the feeling of Parliament that the estimates were growing too rapidly. The estimates that I had to move were 150,000*l.* more than those of the preceding year, the increase having arisen chiefly by balances which had been allowed to accumulate, and which, by a recent order of the Treasury, were that year to be paid up; but at the same time, the increase was so rapid between 1858, when the vote was 663,435*l.*, and 1859, when it was 836,920*l.*, that the office had to turn its attention to every mode of reducing the rapid increase. It was therefore considered, amongst other things, that great caution should be used as to making grants for two schools in places where one would serve; and I think, at the same time, there was another reason, that the Scotch applications were at that time coming from such numerous sections of the Church which differed so little from each other in point of doctrine, that there was a great fear that schools might be needlessly multiplied. Under those circumstances, I recollect testing certain cases where it seemed to me that one school might serve as well, if not better than two; and there were two cases which occurred in my time, as to which I have taken extracts from the diary which I kept while I was at the office of every application which I decided upon. One was the case of Eastington, near Stonehouse, in Gloucestershire, where an application came to me from the Wesleyans to build a new school, and, at the same time, from the committee of a National school to enlarge their school, so as to bring it up to the wants of the whole place. I asked the managers of the National school whether they would consent to make their school capable of being used by the whole population of the place, which they consented to, and upon their so consenting I gave them the grant, making their school large enough for the whole place, and refused the application of the Wesleyans. The other case was that of Smarden, in the county of Kent, where an application was made for a grant to a National school which had a small endowment. The Charity Commissioners decided that the endowment could not be used in a school for any exclusive denomination; and I therefore decided in that case, where the endowment was repugnant to an exclusive system, that the condition of the grant should be the admission of the Conscience Clause in their deed. I think that the general idea was that the Church should be recognised as first claimant, as the national religious body, and therefore in a case of there being room for one school only, that it should have the option, where it could not have a grant upon an exclusive system, of making its system unexclusive in order that it might obtain the grant. It seemed to me that the Church had the right of having such an option given to it, and that without treating the Church in that way we should have had to place it simply on the footing of any sect or denomination, and very often, perhaps, to give the preference to a British and Foreign school.

1059. Did you not think that the introduction of a Conscience Clause was a matter of sufficiently grave importance to require the assent, if not of Parliament, at least of the *quasi*-legislative body which was over you?—I do not consider that the practice is rightly described by calling it "the introduction of a Conscience Clause." It was the option of a Conscience Clause which I gave in cases where the applicant must otherwise have been refused, but the option was given in his favour, that upon accepting certain terms he should not be refused. I quite think, and I always have thought, that it would be wise to reduce the principle to form, as far as possible, by a minute on the subject; and I am even prepared to recommend the terms of such a minute.

1060. You say that, in your judgment, it was not the introduction of a Conscience Clause, but the option of a Conscience Clause; did you pursue the practice which was pursued by Mr. Lowe of concealing from applicants the fact that your refusal would be withdrawn if a Conscience Clause was offered?—I do not recollect that that was Mr. Lowe's practice. I think that mine was very similar to that which he described, namely, informing the Church of England applicant, in a case supposed, that his application could not be granted unless he chose to put it in that form.

1061. Mr. Lowe distinctly stated that he was always careful not to inform the applicants, but that was not a precaution which you observed?—No.

1062. You gave them distinctly the option of accepting the Conscience Clause or of losing their grant?—I gave them the option of having a grant if they could adopt the clause.

1063. And was the alternative that they should lose the grant if they did not adopt the Conscience Clause?—They could not have lost what they never had.

Next week we may continue these extracts.

MR. GLADSTONE, DISSENTERS, AND A REVISION OF THE LITURGY.

The *Spectator*, an organ of Broad-Church views, disputes the correctness of Dr. Vaughan's statement that ninety per cent. of Dissenters disapprove of the connection between Church and State, and thinks that it needs "marvellous limitations":—

We believe that so far from 98 per cent. of Nonconformists desiring anything of the kind, he could not, if the matter were really before the Legislature, get a secret vote of 30 per cent. of the Dissenters of the kingdom, or a public vote of 60 per cent., or, among the Dissenters who know Greek, a vote of one clear fifth for the destruction of the Church. It has happened to this writer to live much in confidential intercommunication with educated Dissenters, and he declares that he has never yet met one, layman or minister, who was prepared to abolish the connection, or who did not allow that the Congregational system could not of itself supply the place of the Establishment, or who was not ready, if opinion would but permit, to place on the congregations checks which would be equivalent to State laws. Episcopacy they would indeed vote down very heartily, being sincere ecclesiastical democrats, but episcopacy neither involves nor protects that union of Church and State of which Presbyterianism makes a dogma—provided always that the gown is supreme—and which Calvin erected into an effective working system. As for the masses of Dissenters, the simple evidence of their conviction is that they will not be married anywhere except in the State churches, and as for the educated, how happens it that their children glide with such oppressive uniformity towards the established creed? We should be quite content to leave the existence of the State Church, the rates being once abolished, to the decision of Dissenters, provided always that their votes could never again be thrown in their teeth in any subsequent church-meeting, for we feel assured that whatever the modifications they might suggest in creed, or discipline, or formulas, the tithes would continue to be paid under compulsion, like any other rent-charge, to pastors not elected by their parishioners, and that Parliament would still be considered the only final authority on questions of doctrine as well as practice.

Our contemporary believes that verbal changes in the Prayer-book would satisfy none but a few crochety consciences, except in the case of the Athanasian Creed, an "extraordinary collection of impossible statements" which might be omitted from the Prayer-book with general consent. But the correspondence between Mr. Gladstone and Mr. Christopherson furnishes one more proof of the wisdom of that great party which is now contending for the relaxation of subscription, and the *Spectator* takes advantage of the opportunity to ventilate anew its idea of a comprehensive and all-embracing State Church:—

The great idea of comprehension, which has since 1600 haunted the loftiest minds both of the Establishment and Dissent, which for 200 years has been the ideal of men as learned as Dr. Thirlwall, and as liberal as John Foster, which, if realised, would remove half the obstacles from the path of internal progress, enable us, for example, to instruct the whole population and make of the Poor Law a grand educational agency, which would give coherency to plans of ecclesiastical reform, and universality to our spiritual agencies, can be attained only by accepting all the formulas which crust around the great central beliefs. It is not by defining formulas anew, but by abolishing the compulsory use of any, and acknowledging the value of all, provided they raise the souls of those who approve them nearer to the Highest, that the Church is to be made, as Mr. Gladstone and his correspondent equally wish, truly universal. It is not by excluding the ritualist, or the believer in symbols, or the man who can believe that Christ descended in order to fail, or even the man who supposes that God has invested an Order with some mystical prerogative, that the Church of Christ will be built up, but by admitting every ritualist whose daily observance brings him a daily increase in holiness, the believer in symbols whose symbols remind him that the God to whom they lead him is a God of Love, the Universalist whose wide charity makes him more keenly hostile to the sin which so insults Him whose mercy knows no bounds, the Sacerdotalist whose evil theory by some gracious perversion makes him only more fervent in true sacerdotal duty. As well might Mr. Christopherson think to build up a nation, and exclude all the men with red hair, or blue eyes, or lank figures, or weakly frames, as to organise a national Church which shall have no nook for men of special opinions, no refuges for devout crochets, no cloisters where sincere but exceptional or unreasonable believers may meditate on or teach their eccentric creeds in peace. The spirit of Dissent, the centrifugal force which from age to age has swept strong minds away from each other, is not soothed by merely setting up new barriers to mark the limits within which they must rove. There is not a point now agitated which was thought of four centuries ago—there is not a point now disputed which after four centuries more will not have been forgotten, yet there was division in 1465, as there will be division in 2265, unless we can consent to agree that men shall be connected like the planets, not by the form of their orbits or the time in which they accomplish their revolutions, but by the common relation to the central power. Mr. Christopherson thinks that he would be an "acquisition to the strength of the Church," and so, did we know him, might we; but then why does he wish to turn out the Puseyite, who is the better for thinking that the cassock binds him in mystical obligations; or the Broad Churchman who can utter with heartiness a hope that his erring brother may find in a different world the pardon Christ gave the unbelieving cripple in this; or the Low Churchman, who thinks in his heart that after all the "succession" does confer powers and impose duties not given to those whose wages he yet receives? If Mr. Christopherson thinks that he, rejecting some of the formulas of the Church, has yet a right to admission, why does he object to the continued admission of those to whom they are no offence? Why not, in fact, instead of nibbling now at a formula, and then at a service, here at a dogma, and there at an article, aid in the work the Broad Church will yet accomplish, and substitute for all subscriptions the two essential beliefs—faith in the divinity of Christ and the right of the State, which is

the whole, to rule the Church, which is only a part of the community? Why not, in fact, accept Christ instead of Calvin, and instead of adding little chapels to the cathedral, make room for all by agreeing to worship under the blue heaven?

(From the *Patriot*.)

We regret to find that a minister holding the influential position that Mr. Christopherson occupies should have felt it to be his duty to dissent from what was otherwise, apparently, the unanimously-expressed opinion of his brethren on the occasion referred to. Still more do we regret to know that he is dissatisfied with the progress which Scriptural views are making among us. At the very time in which High-Churchmen are speaking with pleasure of the independence of the Colonial Church, he is lamenting that he cannot take the fetters of State control upon himself. He is wanting in fidelity to the voluntary principle. Let him read again—for doubtless he has read—the schemes of comprehension of Warburton, Paley, Whately, and the Unitarians, and he will see in their failure the fate which awaits his own. Let him note that the most popular apology for the Church of England at the present time is that it is a necessary compromise, and that none who regard the first principles of the Kingdom of Christ can cordially approve it. If he will turn his mind in this direction, we believe he can come to but one conclusion, and that is, that the Church ought to be free from all State patronage and control. He will do well to accept the advice of his distinguished correspondent, and to seek only for that which is practicable. He need not be ashamed to accept of it; Mr. Gladstone was also once a theorist; now he writes as a statesman. He too must henceforth occupy the position he recommends. He has parted from his High-Church friends. The sentence which does such honour to his unselfishness is a verdict against their assumptions of Divine right. Henceforth he may lead Dissenters wherever he thinks he can obtain concessions for them. All such concessions will be good; and they will be wise if they remember his own words, "If the good be real, it will always tend in the end to beget good."

(From the *Freeman*.)

But Mr. Gladstone's answer to Mr. Christopherson's main proposition is, we think, unanswerable. You ask, says the late member for Oxford University, for alterations which will admit you and yours into the National Establishment; but, the alterations you ask would drive out more than they would admit, and how would this strengthen the Church? Defects in the eyes of one are virtues in the eyes of another; and such is the profound thankfulness of the members of the Church of England for the Prayer-book as a whole, that they are indisposed to consider critically what each may deem defects. Moreover, Mr. Christopherson is told that fear of comprehension, if we understand Mr. Gladstone aright, is so great in the minds of many Churchmen, that, from this fear, many would resist the admission to equality in all civil, social, and educational privileges which they would otherwise favour. Mr. Christopherson, therefore, is fully answered on his own ground. He does not ask an Establishment of every subject's religion; he only speaks of gentlemen of his creed as "acquisitions" to the existing Establishment, if the Church creed were but pared down to his own. The acquisition of additional Low-Churchmen, would, replies Mr. Gladstone, be the loss of High-Churchmen; and though he declines to claim Establishment for his creed, he may reasonably be excused for preferring to retain its professors.

We do not speak of Mr. Christopherson personally, but we must think Mr. Gladstone well advised in his choice. He would have gained the effeminacy of Dissent, at the sacrifice of the manly, if, as we think the seriously erring, of his own Church! Methodists in the present case are out of the question; their peculiarities in reference to the State-Church are well known. But of other Nonconformists we are quite assured that those who are kept out of the Establishment only by a few objectionable expressions in its services, who hanker for its secular position, its endowments, or its clerical authority, are not the men whose loss true Dissenters would regret. They are the men who step backwards to the ecclesiastical position of the noble old Puritans, a position which their spirit, at the present day, would have recognised as a false one. As the High-Churchmen, whom Mr. Gladstone is unwilling to drive out, have advanced nothing since the days of their martyr, Laud, so the Dissenters who sigh for comprehension have learned nothing since the days of the Two Thousand. Rather, we should say, they have lost what they had learned. Born and educated in a better light, they have drawn back into the twilight of two hundred years ago. Such men in 1865 are, to any body, an element of weakness, not of strength.

(From the *Manchester Examiner*.)

There is not much in the correspondence between Mr. W. E. Gladstone and the Rev. H. Christopherson, lately Congregational minister at Bowdon, and formerly Baptist minister at Newcastle, on Liturgical Reform; but perhaps the little that there is in it may justify its reproduction in our columns and the few remarks we intend to make upon it. We gather that a short time ago Mr. Gladstone spent an evening at the house of the Rev. Newman Hall, the well-known minister of Surrey Chapel, and met there a number of Nonconformist ministers, of whom one was Dr. Vaughan and another Mr. Christopherson. Here, undoubtedly, some of the loyal sons of our venerable Establishment will stand aghast. Mr. Gladstone consorting with schismatics! The standard bearer of Church principles in the midst of Korah, Dathan, and Abiram! Ah, there was more in that Oxford election than we dreamed of. It was the earth opening its mouth to swallow up an incipient apostate. For the sake of our startled friends, we shall cherish the hope that when the Chancellor of the Exchequer left Surrey Parsonage he forthwith stripped to the skin, washed himself all over, and sought, by a vigorous application of Turkish towels, to recover the healthy tone he had lost by an evening's contact with the torpidity of Dissent. Let this, and the fumigation of his clothes with Clapham incense, suffice. Of course, when the Chancellor of the Exchequer found himself face to face with a score of Nonconformist divines there was but one possible theme of conversation. You are in the Church, we are all out of it. How came this about? Would it not be pleasant to be together? By what means can this end be achieved? Then would follow of course a discussion of possibilities, ending, we imagine, in a discovery of impossibilities, in the very face of which discovery, however, there would spring up a feeling of mutual respect and charity, disposing all present to brotherly osculation. That the Chancellor of the Exchequer performed such an act upon Dr. Vaughan, we are not positively assured, though on æsthetic grounds we think it not altogether improbable.

We infer from Mr. Christopherson's narrative that the tone of the discussion tended to convey the impression that the Dissenters as a body are inveterately hostile to all State Establishments. Dr. Vaughan is quoted as having said that "the adversaries of all connection between Church and State in the ranks of Nonconformists are in the proportion of fifty to one," an estimate, so far as we can judge, not very wide of the mark. Mr. Gladstone, on his side, remarked that in the Church of England no appreciable party existed in favour of a separation of the Church from the State. Mr. Christopherson listened, but said nothing. He inly grieved, however, to see all schemes of compromise at such a discount. Here was a grand chance of comprehension flitting away! In the person of the Chancellor the golden gates of the Establishment were unlocked; nay, they stood half open, and through them issued to Mr. Christopherson's erect ears the dulcet strain of invitation—

> Come in! come in!
> Glebes and mitres thou shalt win!

No such opportunity surely was ever presented since the bargain of the green spectacles went a-begging, and yet it would be lost if the Chancellor were suffered to remain under the impression that Dr. Vaughan's uncompromising declaration was the last word of Dissent. Mr. Christopherson said nothing at the time; but, after he had reached home, the momentousness of the occasion apparently growing upon him, he sat down and wrote to Mr. Gladstone, assuring him that Dr. Vaughan's representations were incorrect, and that there were many Dissenters, "H. C." among the rest, who could be got upon much easier terms. The terms, as set forth, do not seem to be very extravagant, especially as the bargain is to include at least one popular preacher. Mr. Christopherson says, in effect, I and those whom I represent do not object to a religious Establishment. "Half a dip of ink" would bring us over. Reform your Liturgy, and we are yours. We "cannot strain our charity to the full extent of the Service for the Burial of the Dead"; we cannot sanction, no, not even in words, the "*opus operatum* of the Baptismal Office"; we cannot claim co-ordinate authority with the Apostles in the "Order for the Visitation of the Sick"; we cannot stomach the indecency of the Marriage Service; and lastly, we cannot tolerate the damnatory clauses of the Athanasian Creed. Readjust these matters, and hundreds of us will come over in a body, glad to escape the republicanism of Congregational churches, and eager to browse upon the freedom which springs up beneath the benedictions of bishops.

Our readers will not fail to note the point of Mr. Gladstone's reply, though his sanguine correspondent seems to have missed it. In Mr. Gladstone's opinion religious equality is less unattainable than liturgical reform; in other words, many a zealous Churchman would feel less indisposed to admit Dissenters to equality of civil, social, and educational privileges—the constituents which together make up one's notion of religious equality—than to alter the Church itself with a view to comprehension. The former concession they could make, because it involves nothing which is not in its nature political and secular. It may be proper, from the Churchman's point of view, for the Church to be placed in a privileged position as compared with other communions, just as the Pope deems it proper that his ecclesiastical administration should rest upon the Estates of the Church. But the exceptional privileges of the Anglican Church, and the rich domains which the Pope has derived from his predecessors, are mere "beggarly elements," mere outside pomp and wealth, every bit of which might be surrendered, and yet the spiritual system to which they are attached remain as vigorous as ever. But to revise the doctrines of the Prayer-book, or to change one of the canons fixed by the Council of Trent, would be to damage the Church itself; it would involve a surrender of some part of the sacred deposit of which the Church is the divinely appointed steward. Hence, viewed from the highest point of Churchmanship—and Mr. Gladstone's position is somewhere near this ecclesiastical Nebo—it ought to be a less difficult matter to sever every temporal tie which connects the Church, as an ecclesiastical corporation, with the State, than to make innovations in the doctrines and the ritual of the Church. Mr. Gladstone does not say so, but this is the tendency of his remarks, and the logical issue of his arguments. Dr. Pusey not merely implied, but asserted, in out-and-out terms, the same thing a few weeks ago, and in reference to Mr. Gladstone. The truth is that, as we have often had occasion to observe, between the ecclesiastical principles of the High-Church party and those of modern Dissent there are numerous points of sympathy if not of identity. Hence the broad, uncompromising assertions of undiluted Nonconformity from the lips of Dr. Vaughan, though they struck Mr. Christopherson with dismay, would fall with no unaccustomed sound and no terrific force upon a mind like Mr. Gladstone's. The very idea of Nonconformity vanishes in the strife, and all that remains is a principle upon which both parties are fundamentally agreed—"the spirituality and independence of the Church."

We have no doubt that the question of liturgical reform is quite as difficult as Mr. Gladstone says it is. The changes which would please one party in the Church would displease another. Those passages in the Prayer-book which are objectionable to some, are to others the symbols of glorious creeds, the shining proofs of catholicity. It is easy to say that "half a dip of ink" would reconcile thousands to the Established Church; that same "half dip" would alienate thousands. Besides, "half a dip of ink" represents a tremendous equation. It has been equal to the fate of kingdoms. "Half a dip of ink" signed Magna Charta, settled the Bill of Rights, emancipated the Catholics, passed the Reform Bill, and repealed the Corn Laws. Besides, if the Church of England is to be made comprehensive in favour of one party, why not in favour of another? Mr. Christopherson thinks the Burial Service has too much charity, and the Athanasian Creed too little. Well, other people have their thoughts too, and have just as good a right to be considered. "I have no more right," says Mr. Gladstone, "to the enjoyment of the national establishment of religion as such than any other subject of the Queen." But the result of such a comprehension as would take in all schools of religious thought would simply unchurch the Church, as pious Churchmen conceive of it. As for Dissenters, they have no wish to upset the creeds or disturb the liturgies of any communion. They do not quarrel with episcopacy. They do not make war upon the Prayer-book. They covet neither tithes nor benefices, nor are they conscious of "starving in the cold shade of Nonconformity." The object for which they labour is the freedom of all religious communions from the control of the State, and the realisation of perfect equality in perfect liberty.

THE REV. ENOCH MELLOR ON THE ESTABLISHED CHURCH.

At the dinner which followed the opening of the new Independent Chapel, Longridge, Lancashire, the Rev. Enoch Mellor, M.A., of Liverpool, responded to the toast, "The ministers of all denominations." In doing so he said:—

I have a very grave responsibility laid upon me in having to reply to a toast which involves such an immense variety of gentlemen as the ministers of all denominations. (Laughter.) I cannot say, of course, that you see embodied in my person a combination of all the opinions represented by all those persons. (Laughter.) You will be aware that both on questions of polity and also on questions of doctrine I must differ, and do differ, seriously from many of the ministers of other denominations. (Hear, hear.) And I can only, in fact, respond to the toast by putting upon it my own interpretation; and lest it should seem to be an interpretation which I impose by stealth, I would publicly announce it; and this is the limitation I put to the interpretation, namely, that I answer for the ministers of all denominations, earnestly trusting that those who are wrong may be put right, and that those who are right may be kept right. I could not, of course, even in the case of a Catholic priest, desire that his health should not be good, although it might be said that having drunk the health of the ministers of all denominations you have drunk that of Catholic priests, and also the health of the Pope. Whether the Pope's frequent recoveries from what he is said to be ailing from be owing to the healths which are drunk of the ministers of all denominations at our congregational meetings I do not know. Of course there are very subtle and secret connections between our wishes and our people's qualities, yet I am quite ready to confess that there is no worse desire on the part of any who are Congregationalists than that the Pope may live long, and that the longer he lives the wiser he may become. (Hear, hear.) Of course, our notion of this increasing wisdom will be this—that the more he increases in it the less he will have to do with Rome and Romanism. ("Hear, hear," and laughter.) And sometimes our vanity may be so excessive as to suppose that if the Pope had to change his Romanism—had to abandon it—he might become a Congregationalist. (Great laughter.) In that case I think not only is our vanity excessive, but our expectations would partake of something of the same nature if we were to anticipate that Pio Nono, in abandoning his present position, would ever become an Independent minister. (Laughter.) I quite sympathise with the remarks made by Mr. Teale as to the pleasure which he takes in seeing the foundation-stone laid of any new place of worship in connection with the Church of England; and I may take this occasion for saying, as it is well known that I am a Dissenter, and not a clergyman of the Church of England, and as I have been called upon at different times of my life, both in public speaking and through the public press, to assign reasons for my protest against the Church as by law established—that it may come with a better grace from me in remarking that my sympathy with the erection of new churches in connection with the Church of England is a sympathy based entirely on this condition—that wherever a building is erected for the purpose of preaching the Gospel it is a good thing, whether in connection with the Church of England

or in connection with any other Church. And it is also associated with the further condition that the time is inevitably coming, let the defenders of the Establishment say what they like, when our country will lift up its voice finally and decisively on the question of an Establishment. (Hear, hear.) The time may be postponed and deferred, and the final separation may come through successive acts—first by removing one impost and then another; but the time is as certainly coming as we are living when we shall no more have an Established Church in this country than there is an Established Church in our colony of Canada or in our colonies in Australia. And it is well when we utter ourselves thus that we should distinctly guard ourselves—and it is very much required, for the abuse to which we are exposed is incessant and boundless—it is well, I say, that we should guard ourselves against supposing that we are enemies of the Church of England. I should like to recall the exact statement made the other day by Dr. Pusey, after the ejection of that noble man — Gladstone — from the University of Oxford; but though I cannot recall the words, I can recall the sentiment of them most distinctly — that Gladstone had been ejected from Oxford on the ground of his supposed opposition to the Church of England, and, says Pusey, they would do ill to identify the Church with any political party; that they had questions before them compared with which that of the Establishment, important as it was in respect to their parish churches, was as nothing; that the Establishment might perish and the Church but come forth purer; and that if the Church were corrupted the Establishment would become a curse in proportion to its influence. Now, with those sentiments of Dr. Pusey I most fully concur. I draw a distinction between a Church and an Established Church. And I would likewise reiterate the statement in the hearing, were it possible, of the whole hierarchy of the Church of England, that after the space of 300 years from the ascension of Christ there was not the shadow of an Established Church in our world—(Hear, hear)—not the shadow of an Established Christian Church. Paganism was established: Christianity was not "established." And Christianity during the space of those 300 years not only lived but flourished and extended, and reduced, year by year, Paganism within a more limited compass, not with the help of emperors, but in spite of them—(applause)—in spite of their organised opposition. (Applause.) And when, therefore, a clergyman of the Church of England assumes a reverence for religion which I do not possess—when he regards me as an enemy to religion and to Christianity especially, because I object to the Established Church—I say, in the language of Pascal, "*distinguo*,"—I draw a distinction between Christianity as we have had it left to us by Christ and His Apostles, and the Christianity which has been associated with the State by an unholy marriage, which has been the source of boundless mischief since it took place, and I believe will continue to be so until a divorce far more holy than the marriage shall be brought to pass. (Applause.) Now I am perfectly well aware that after the full explanation and statement I have entered into, and after the clear distinction I have sought, at least, to establish between the Church of Christ and the Established Church, many will say the purpose of Mr. Mellor, and the purpose of his sympathisers, is, in point of fact, to destroy the religion of our country. I say, however, that where this is affirmed with regard to me, it is, in the first place, a mistake; and that where it is affirmed after my strongest disclaimer, it is more than a mistake—it is a wilful falsehood and a lie. And so far from my opinions as to the inherent power of the Gospel along with the agency of the Spirit of God to sustain and propagate itself in the world—I say with regard to my opinions in this matter, it seems to me to be as gross an insult to offer to the religion of our God when it is affirmed that it can only live when it is connected with the State, as it would be if you were to affirm that Mont Blanc, or Monte Rosa, or the Andes, or the Himalaya mountains were in danger of falling unless they were propped up by the masonry of man. (Laughter and applause.) I say that the foundations of those mountains are, so far as we can gauge the thing, at least eternal, as long as God shall choose to keep the world in its present position. But I say, with regard to the foundations of the Christian church, it is even more solid than this foundation; for the Lamb slain, who is the foundation of that church, was slain from the beginning of the world; and He was slain that He might be the foundation of a church which, in its strength, symmetry, and beauty, shall survive the decay of all created things. (Applause.) When, therefore, I see men going and saying, "We must by the land of the law hold up this Christian religion in the world," I say, "Gentlemen, you had better far begin an easier task, and set to work to bring up the sun to his rising in the morning and to put him down to his rest at night." (Laughter.) That would be a far more feasible thing than for you to imagine that you can support a religion by the State. It is one of those grand things which if you leave it alone it will make its own way. If you seek to touch it with the iron hand of the State, you taint it and you corrupt it. "The ministers of all denominations." Well, by this, in point of fact, might be meant the ministers of the Established Church; for they are the ministers of all denominations. (Laughter.) There is Brother Ignatius—(laughter)—who might be considered very properly, and is considered by the *Record* party, and affirmed by the *Record* party, to be the minister of the Roman Catholic Church. Then there is Bishop Colenso. Of what religion is he? He is gone, or going, to Natal, after receiving a present of 3,000*l.* from his sympathisers. Of what religion is he the minister? The Independent? No. The Independent? No. The Baptist? No. The New Connexion? No. The Free Church? No. The Primitive? No. Of what religion? I cannot imagine any, except he is connected with what is called the "Broad Church." Well, then, if you take also the representatives of what are called the Evangelical party, there is a considerable difficulty to encounter; and I say that in the Church of England at the present time there are more sects, by far, than you can find represented in any half-dozen bodies throughout the country. (Hear, and laughter.) I wish Bishop Colenso good health and better theology. (Hear, hear, and laughter.) Certainly, nobody can say that my religion is bad. (Laughter.) Physically, I should like him to live long; and metaphysically and spiritually, I should like him to come to a better doctrine. But, mark you, no amount of cozening, and no amount of threat, and no amount of abuse, will ever seal my lips till death shall seal them, upon the immortal quality of Christianity as to its own self-sustentation, and upon the evil, the wrong, of the State-Church principle, which has inflicted upon our nation at this very time the strange phenomenon of a Church the doctrines of which are as divided from each other as the east is from the west, as the north is from the south. And it has brought us to this circumstance; that if any adherent of the Church of England goes to a new town with the religious doctrines of which he is unfamiliar, he has to ask whether Mr. So-and-So is an Evangelical or a Puseyite, just as a man would ask whether So-and-So was a Methodist or a Calvinist; and when this is the case, what becomes of the statement that there is one uniform doctrine in the Church of England? Now, so far with regard to that; and I have referred to it at the greater length because we have received so much impertinence from the *hauteur* of certain representatives of the Established Church, and I wish them distinctly to understand that as long as they insult, I shall feel myself justified in administering a Christian rebuke, and that when they are prepared to accept and treat us as brethren upon a common foundation of faith and of love our right hand is ready for them. ("Hear, hear," and applause.) So long, however, as they are unwilling to accept our friendship on that common ground my right hand shall burn before it shall effect a friendship which my heart does not feel. (Applause.) We have our work to do as Dissenters of various denominations. I rejoice in the success of the Baptist denomination. I only wish they would build two churches where they only build one; for I must say that during the last half-year, so far as my knowledge of the body is concerned, they were scarcely keeping pace with the requirements of the times. Well, then, I rejoice in the spread of Methodism. I believe they have Christ and the Holy Spirit amongst them; and, therefore, I bid them God speed. I never expect everybody to be of my opinion. I don't know that I should like to see it. It would be a dull world the moment we came together. (Laughter.) I have sometimes thought that it would become specially intolerable if there was no dissent—if there was no difference. I do not want to see people all of one opinion; but this I want to see: I want to see men differ manfully and forbearingly; I want to see men stand up in a moral and intellectual fight, with good temper, and part better friends than when they met, even though at the end of their fighting they are no nearer an approximation to their respective opinions than when they began. (Hear, hear.) And I can far better love a man from whom I differ on many points who is contented to look in a quiet and friendly manner upon our dissension, than I can a man who agrees with me exactly in everything. (Laughter and applause.) We sometimes talk of charity, and hear of charity; but it often means this—I can love a man so much as he is exactly like myself. (Hear, hear.) Now that is not charity. That is like a man looking into a mirror, and then saying, "What a decent fellow he is! I rather like him." (Laughter.) No; charity is when you can like a man the exact opposite to yourself. (Hear, hear.)

Mr. Mellor shortly afterwards concluded amid loud applause.

CHURCH AND DISSENT IN CORNWALL AND NORFOLK.

The Church Commissioner of the *London Review*, in discussing the advisableness of a division of the diocese of Exeter, expresses his belief that the creation of a new see for Cornwall through voluntary agency would do more to raise the Church in the eyes of Nonconformists than any other step she could take, and would form an excellent precedent for similar attempts in other densely-populated parts of the country. He says that the natural divisions of the two counties seem to point to a division of the diocese. The very people appear to have characteristics directly different from each other, and to require a different plan of episcopal administration.

In the principal towns of Devonshire there are always to be found a numerous body of Nonconformists; but, in the agricultural districts, by far the majority of the population are members of the Church of England. In Cornwall, on the other hand, at least 65 per cent. of the population are Dissenters. In Bodmin, the centre of a large and flourishing agricultural district, where the Church would naturally be the dominant creed, it was admitted to us by the Church clergy that the Dissenters were in the majority. Judging from the number of Dissenting chapels we should say that the Nonconformists greatly predominated in numbers, although the clergy of Bodmin, to do them justice, have the reputation of performing their duty in an efficient manner. As we travel further westward we find the supervision of the diocese either to have been less energetically administered, or, from some unexplained cause, the power of the Church to have become weaker.

At a short distance from Truro there is an incumbent of great age and infirm—

Since he has held the living, which is a rich one, it is stated that he cannot have received, from tithes, &c., less than 25,000*l.*, besides having a large extent of glebe land attached to his living. The service at the present time is performed in so indifferent and irregular a manner that his indignant congregation in vain try, both by remonstrance and publicity in the local press, to obtain some reformation. A great portion of his congregation have joined the Wesleyans; the remainder, strongly attached to the Church, grieve over this distressing state of things without being able to better it. At present there are no active Sunday-schools, nor a resident clergyman officiating in the parish. Some few years since a young energetic curate attempted to work some improvement; but the parish had fallen into so complete a state of disorder, through the incapacity and former intemperate habits of the incumbent, that the curate could do nothing, and he gave up the task in despair.

Is it much to be wondered at, if in districts thus neglected, Dissent should have obtained a wide and firm hold upon the minds of the people?

The Commissioner has since been pursuing his inquiries in the diocese of Dr. Pelham, the Bishop of Norwich, of which he says:—

Bishop Stanley, when he held the see of Norwich, completely won the hearts of the Nonconformists by his courtesy and amiability, mixing with them in public meetings on social and religious questions without the slightest reserve, and conversing with them on questions of doctrine and discipline connected not only with the Established Church, but with the various forms of Dissent. It is difficult to conceive of the clergy of the diocese of Norwich as other than so many Bishop Stanleys—zealous, humble, pious, wise, and conciliatory. Violent extremes of opinion among the Established clergy, it might be supposed, would be unknown. Above all, it might be expected that the liberality of so many bishops would be reflected in the hearts and lives of the clergy of the diocese, and that, while they were zealous for the truth, they would be equally desirous to live on terms of peace and amity with all those who "profess and call themselves Christians."

These anticipations are scarcely verified by the actual state of the diocese of Norwich. The truth is, the clergy of the Church of England do not take either their religious or party politics from their diocesan. Ecclesiastical law leaves the beneficed clergy so largely independent of the bishop, that when a prelate is accused of Evangelical leanings, a spirit of antagonism is often developed among certain of his clergy, which manifests itself in a preference for High-Church practices. In matters political an English bishop has even less influence. The clergy of a rural county are much more likely to take their politics from the great landholders and squires of the neighbourhood than from their bishop. Norfolk is a Conservative, game-preserving, bucolic county, beyond the influence of metropolitan public opinion, and holding more of the political traditions that prevailed "when George the Third was king," than perhaps any other county in England. The country squires do not like the Dissenters, and the country parsons are equally bigoted. The effect of this conflict and antagonism has been that High-Church flourishes here and there within the diocese and has culminated in Father Ignatius. Low Church also abounds, and can boast in the Rev. Mr. Haslam, an exponent of the straitest Evangelical sentiments. The mild, tolerant, and urbane bishop, who dislikes extremes, treats the Nonconformists with great respect, and they speak of him in terms of the highest regard. But the majority of his clergy, especially in the rural parishes, appear to look upon Dissent as a sin fully equal to Deism, and sometimes carry on their warfare with scant courtesy. The rancour with which this feeling is, indeed, carried out by some of the clergy of the Church of England, in the diocese of Norwich, would be worthy of the days of George the Third and the Regency. The clergy of the diocese living in country parishes pride themselves on their intimate social intercourse with the squirearchy, and they fiercely deny to the Nonconformist minister the same social status as themselves. On this point they are inflexible. The Dissenting clergyman is not admitted into great men's houses, where the vicar or the rector is a frequent and familiar guest. The Church clergyman will not always trouble himself to prove that his theology is purer, or his flock numerically larger than that of the Independent or Wesleyan minister. But if the latter should claim to take the same social position as himself, his *amour propre* is touched in its tenderest point, and not seldom develops itself in unworthy, personal, and unchristian animosities.

It cannot be said of Norwich, as it is sometimes said of Exeter, that it is or has been cursed by a turbulent, arrogant, and overbearing bishop. On the contrary, all its bishops within living memory have been distinguished for the Christian virtues of love, peace, and forbearance. There are few cities in England where there is so large an amount of Church accommodation in proportion to the population as in Norwich. In the "Diocesan Calendar" no fewer than thirty-seven churches are named in the deanery of Norwich, with forty-five clergymen attached to them. This is exclusive of the cathedral staff. We should hesitate, however, to say that even here the Church of England is making any great progress. It is even doubtful whether she is holding her own. The Dissenters are powerful, energetic, and strongly united for their common interests, while the Established Church, really possessing immense power in her hands, loses nine-tenths of the influence she might exercise in consequence of her unhappy divisions. In Norwich, every shade of Church difference has its Church militant. During our short stay in Norwich we saw not only the Protestant Benedictine monk with his "trumpery," but the ultra High-Churchman apparelled in the costume of the Romish priesthood, with the characteristic hat, long abbé dress and black sash, such as may be seen daily in the streets of Rome! These high-flying clergymen are of course at open war with the Low-Church clergy, who on their side point to their Puseyite brethren as men preaching the doctrines of abomination. The Bishop wishes to uphold discipline, and at the same time to establish peace and goodwill among his clergy. Yet, from the defects in our ecclesiastical law, he appears to be powerless, and he has no alternative but to stand quietly by and shut his eyes vigorously to irregularities which he deplores but cannot control.

The writer says that the Dissenting clergy of Norfolk may console themselves for any imputed social inferiority by remembering the success with which they have made head against the Church, in spite of its powerful staff of clergy in Norwich, and its wealthy endowments.

In the Sunday-schools of the Congregationalist Dissenters, we found no fewer than 5,721 children of the working classes under religious instruction by a staff of several hundred teachers, and this number does not include those of the Wesleyan and Baptist congregations, besides a great number of Roman Catholics. In many towns in the diocese of Norwich, Dissent is equally able to compare with the Church. In Ipswich there are fourteen churches and fifteen Nonconformist chapels, besides a Roman Catholic chapel and a Jews' synagogue. In Yarmouth and Lowestoft the Dissenters are also exceedingly numerous. With these facts before us, it would be difficult indeed to believe that the Established Church in the diocese of Norwich in the next generation will not be in considerable danger unless some reformation is made in her organisation.

The Commissioner relates a curious conversation he had with the incumbent of a village some distance from Norwich:—

At first he appeared to be a very candid and liberal Churchman, and the conversation was carried on amic-

ably enough until we touched the question of Nonconformity. He told us the Dissenters were very numerous both in Norfolk and in Suffolk; and that in the towns they were very powerful, but in the agricultural districts they were fortunately far less so. Still, they were to be found in all the large villages. In his own there were many, and they did a great deal of harm. We inquired, "In what manner?" and he replied, "In drawing the working population away from the Church of England." He had gone on well enough in his parish till a low Dissenter established a chapel there, which was filled every Sunday by those who ought to have attended the church.

Somewhat disgusted at his tone towards the Nonconformists, we submitted to him that one good quality they had (certainly as far as the Wesleyans and Independents were concerned) was that they always spoke in terms of great respect of the doctrines and clergy of the Church of England. We ventured to add that their exertions in the cause of the Gospel were worthy of the highest praise.

"I do not agree with you at all," he said, "in your appreciation of Nonconformists. I do not like them. As I said before, my parish, which was formerly clear of them, is now half filled with them. Their chapels are crowded, while my church remains half empty. I met a man lately, and I said to him, 'How is it that I have not seen you at church for some weeks past? Why is that? You know you ought to have been there.' 'Very likely,' said he, grinning; 'but, parson, I don't like you.' That all this, of course, arises from the teaching of their ministers, there can be no doubt."

We ventured to remark that possibly there might be some personal feeling in the matter, and that it was a great pity attempts were not made rather to conciliate the Nonconformists than to drive them away. "That is all very well," he said, "but how can it be carried out so long as they object to the political union of Church and State in the manner they do?" "After all," we remarked, "that may not be an insuperable objection. The union of the Church and State cannot have much influence on the theological part of the question." "And that," said he, angrily, "is my principal objection. I, on the contrary, do not quarrel with them so much for dissenting from us on theological questions; that, I believe, might easily be smoothed over; but to object to the political union of Church and State I never can forgive. From the views you hold I can easily perceive there is no probability of our agreeing on the subject, and I wish you good morning." We thought as he left us that it was hardly to be wondered at if so fiery a Churchman succeeded in filling the Dissenting chapel to the prejudice of his own church.

CHAPEL TRUSTS IN CHANCERY.

A case of some importance has lately come before Vice-Chancellor Kindersley for judgment. The circumstances of the case are thus explained by the Rev. Thos. Mann, of Trowbridge:—"Colerne is a large village in Wiltshire, about six miles from Bath, where the late venerable William Jay and his friends built a good substantial chapel at a considerable cost; and vested it in trust for the 'use of a congregation of Protestant Dissenters of the denomination called Independents, professing the doctrines of the Assembly's Catechism.' Mr. Jay opened the chapel, and the Bath preachers continued to supply the pulpit until they found themselves superseded by preachers of the hyper-Calvinistic school, and gradually the people were left to their own devices. In 1852 they resolved by majority to alter the constitution of the church from open communion and Independency to close communion and believers' baptism, adopting a code of rules repudiating infant baptism and sprinkling, the law of God as a rule of life, and several other doctrines held and taught by the Assembly's Catechism. This continued to the exclusion of Independents, who were driven to meet in a cottage until 1863, when the Wilts and East Somerset Congregational Union took up the case. They laboured for a whole year to recover the chapel by persuasion and mediation, but, all such efforts being exhausted, they resolved to appeal to law by filing a bill in Chancery." After the lapse of another year, the court has decided in their favour in the following

JUDGMENT.

The Vice-Chancellor: I can hardly entertain any doubt about the general principle applicable to cases of this sort, which is clearly laid down in the case of "The Attorney-General *v.* Pearson," "The Attorney-General *v.* Gould," "The Attorney-General *v.* Wynn," and a number of other cases. That general principle is this, that where there is a question as to what class of religionists a particular chapel shall be given, for whose benefit it shall be applied, the Court endeavours to ascertain the class of religionists which was intended to be benefited by the vendor or vendors—that is, the origin of it. Very often it is impossible to ascertain it, and where it is impossible to ascertain it, you are obliged to have resort to usage, and presume from the usage what the foundation must have been. But if, on the other hand, either from there being an actual deed of endowment expressing clearly what the intention was, or even without a deed of endowment, by evidence satisfactory to the Court, the Court can come to the conclusion that the original endowment was intended for the class of religionists different from those who are now enjoying it according to usage, the Court will maintain the original endowment. Now, in this case, I think we have as clear a definition of the class of persons who are to have the benefit of this chapel as it was possible to have. Very ingenious arguments have been raised upon the language used; but it appears to me that the language is clear and beyond all reasonable doubt. The trust of the land to be purchased in 1824 was a trust to permit a meeting-house, vestry-room, and other offices to be built on the piece of ground; and then it goes on thus:—"To be used and enjoyed as a place of public religious worship for the service of God by the society of Protestant Dissenters of the denomination called 'Independents.'" Now, if it stopped there, no doubt there would be a certain degree of doubt as to what was meant by "Independents." But the Court will endeavour to ascertain who are meant by 'Independents," and I do not think there will be very great difficulty in arriving at a conclusion as to who are Independents, properly speaking, although by abuse of the term persons may call themselves "Independents" who really are not so. "Independents," according to the proper use of the term, are those who hold the doctrines of the Catechism of the Assembly of Divines, in which are laid down what are called the fundamental doctrines of Christianity. "Independents" are one of the great class of persons who are commonly called "Orthodox Dissenters," that is, they maintain, in common with the universal Church of Christ from the commencement, the great fundamental doctrines of original sin, the atonement, the Trinity, the equality of Persons, and so forth; and, as we find even in the Church of England and some Independents, as well as some of the Presbyterians and some of the Baptists, they hold very strong, what are called Calvinistic doctrines—that is with respect to particular redemption or universal redemption—with respect to election, predestination, free grace, and so on—they hold what are called Calvinistic doctrines, some more or less strong; but those who are Independents, properly speaking, as well as those are Presbyterians and Baptists, all profess to hold the Calvinistic doctrine; and in the catechism of the Assembly the Calvinistic doctrines are laid down very strongly. Some say that they are laid down stronger than in the Articles of the Church; but, however, that is a question which we need not enter into. If it stopped there with the word "Independents," I do not think there would be much difficulty in determining what class of persons was to have the benefit of the chapel, that is to say, what class of persons was to have it, having regard to the doctrines inculcated by the ministers preaching in their chapels. It goes on further, in order to avoid any doubt, as it appears to me, to say who are to be considered "Independents." It goes on to express that which really ought not to be required for the purpose of saying who really are Independents. It goes to express that they are to profess "the doctrines contained in the catechism of the Assembly of Divines held at Westminster, and commonly called the 'Assembly's Catechism.'" They are to hold those doctrines which are really the doctrines of Independents, properly speaking. In fact, as I said before, this catechism was framed at the Assembly of Divines, constituted partly of one body and partly of the other body—that is to say, the Independents and Presbyterians. Then, we have, at all events, the class clearly defined by reference to the doctrines they are to profess. The main argument has turned upon this—the paragraph goes on in these words: "And also by" that is it is to be used and enjoyed as a place of public worship by —"And also by such other persons as shall hereafter be united to the said society and attend the worship of God in the said meeting-house, such meeting-house or other erections to be built at the expense of such members of the said society"—and so on. The contention is, that taking that description altogether, it comprises, in fact, two classes,—one a class of Protestant Dissenters called "Independents," holding such and such doctrines—that is the doctrines of the catechism of the Assembly; and a second class of persons who are not of that first class,—that is, who are not Independents, and holding those doctrines, but who may happen to come in, and sit in the chapel, and join in worship there. Now, it appears to me that, in the first place, it would be a most extraordinary thing to attribute that meaning to the persons who framed this deed, and who were, in fact, the vendors of this chapel. Because it would be that they particularly stipulated that there was to be a particular class of persons holding a particular set of doctrines. Take, for instance, one class of persons who did not hold these doctrines or any doctrines at all;—it would be a very strange thing to attribute that meaning to it. It appears to me that the meaning is excluded, if not by anything else, by the consideration of the use of the word "united." Now, the word "united," in the theological sense, and particularly in the theological sense used among Dissenters, means, not merely sitting together in the same chapel, and subscribing to the same charity, or listening to the same minister, or even, in other respects, joining in acts of worship; but it means united in the sense of communion—a body holding communion with each other, which is a very different thing from merely joining together for certain purposes. The persons, in order to be united in the sense of holding communion, must be persons who have community of doctrine; and it is quite clear to my mind that the intention was not to tack on to the persons who were to be Independents holding the doctrine of the Assembly's catechism another body not of the same religion; but it was meant to say that the society now existing holding those doctrines, that is, of Independents holding those doctrines, and any other persons hereafter who, although not now belonging to that society, may hereafter become members of that society — that is, may become united to the said society — united in community of doctrine. It appears to me, therefore, that we have here a clear, unequivocal, and undoubted definition, to my mind, of the class of persons as to whom there can be no ambiguity, and as to whom there is no ambiguity. Then, the next principle applicable to such a case is the principle that is applied in many of the cases I have already referred to, as in the case of "The Attorney-General *v.* Pearson" and many other cases, which is this, that if a body, a congregation, or a number of persons, have usurped the use of a chapel, or have introduced doctrines not in accordance with the doctrines of that body for whose use the founder intended the chapel to be, the court will take steps for the purpose of restoring the chapel to what I may call the rightful owners. In this case it appears that it is not what I supposed it to be, the ordinary case of a split in the congregation—that is, some of them holding one set of doctrines and others holding a different set of doctrines; but it appears that in the year 1851 a number of persons, I suppose the majority of the congregation, met together and plainly and broadly by their own acts, advocated the establishment of a new church, with new doctrines which doctrines are not in accordance with the doctrines of the Assembly's catechism. I am bound to say there is one thing very satisfactory in this case—that there has been no subterfuge; and another thing that is satisfactory is, that there has been no technical objections raised or holding back of facts either in the pleadings or in the argument—there has been nothing of the kind; but still, it is plainly avowed that in 1851 a certain number of persons—a large majority of them—agreed that they would constitute a new church, and, according to the articles set out in the answer, they established a new church and they promulgated new articles.

Mr. Glasse: Perhaps your Honour would like to look at the first line on page six; you will there see why I ask you to look at it. Your Honour said a certain number.

The Vice-Chancellor: All the then congregation got to the same way of thinking as Mr. Aust—every one of them. I thought it was a large majority. They agree to this—they say, Now we are using this chapel, and we will of our own authority establish a new church. It shall not be the same church,—that is, in the sense in which they use the word "church,"—it shall not be a congregation holding the same doctrines as those prescribed by the deed of endowment, but new doctrines; and in several respects there is a different set of principles, one is with respect to what is commonly called Anabaptism,—that is, they deny the propriety of infant baptism, and, moreover, they deny the propriety of baptism by mere sprinkling, and insist upon the necessity of total immersion. It is clear, that being the case, the Court must, upon the application of the Attorney-General and the Plaintiff, make a declaration which will have the effect of restoring the chapel to such persons as shall be of the denomination of Independents, professing the doctrines of the Assembly's Catechism. Of course that involves infant baptism, which is clearly in the Assembly's Catechism. Therefore, I think, the declaration should be very much what is prayed for by the bill—a declaration "that, according to the true construction of the said indenture, Protestant Dissenters of the denomination called Independents, and professing the doctrines contained in the Cathechism of the Assembly of Divines, held at Westminster, and commonly called the Assembly's Catechism, are alone entitled to the use and enjoyment of the said meeting-house, as a place of public religious worship for the service of God; and that such person or persons only as may from time to time be thought proper by the major part of the trustees for the time being of the said indenture are, or is, entitled to officiate as ministers or minister in the said meeting-house, either statedly or occasionally." That is in accordance with the deed. Then, I think, in accordance with the principle acted upon in Lady Hawley's case, Mr. Aust, who fairly avows that he does not profess the doctrines of the Assembly's Catechism, but, on the contrary, established a new church, ought not to remain a trustee.

Mr. Glasse: I would rather that your Honour made an order.

The Vice-Chancellor: I was going to say, if he liked I would—

Mr. Glasse: I have no objection on the part of Mr. Aust, but your Honour had better make an order that he be removed.

The Vice-Chancellor: He must be removed and a sufficient number of trustees appointed to supply the place of himself and of all those other persons who were originally trustees, but who have died, to fill up the proper number; and Mr. Aust must deliver up the indenture to the plaintiffs. Then comes the question of costs; and, I confess, at first I had a notion, and I thought it was merely a split amongst the congregation—that some put themselves in one position and some in another, and it would be rather hard to make Mr. Aust personally pay the expenses of this suit in order to determine the rights of the parties; but when I find it is not that which I supposed it to be, but that it is Mr. Aust and many others who thought with him, constituting the whole congregation, absolutely taking upon themselves to establish new rules, by which they determined, not only that no Independent who holds the doctrines of the Assembly's Catechism,—that is to say, who does not hold exactly the doctrines of Mr. Aust and those acting with him, shall not only not partake of the Sacrament but shall not be admitted to be present at the services of this chapel, it amounts to this, that Mr. Aust and the body with whom he is acting have been, in fact, excluding those who, I may say, are the rightful owners; and, that being the case, I am bound to say that the common rule must prevail, and that Mr. Aust must pay the costs.

THE WESLEYAN CONFERENCE.

The Wesleyan Conference closed its sittings at Birmingham on Friday. At the sitting on Thursday morning, the report of the Committee on Memorials was presented; it embodied a variety of suggestions, which were disposed of. The committee suggested that the legal regulations did not allow of the extension of the term for more than three years; yet that the rule forbidding a minister to return to a circuit before eight years had elapsed might be rescinded so far as Scotland is concerned. Dr. Waddy moved a resolution substantially adopting the recommendation of the committee. This was supported by the Revs. G. Scott, J. Drake, A. F. James, W. M. Punshon, Dr. Rigg, and others. It was opposed by the Rev. T. Vasey, S. R. Hall, Dr. Osborne, and others. Dr. Waddy replied. Considerable interest was excited by the discussion, and there was an evident determination on the part of many ministers to carry the motion if possible, and thus to introduce the thin edge of the wedge for an alteration of the rule in its application to England. Those who opposed saw this, and resisted the motion most strongly. On the suggestion of the President, a compromise was effected, that a reply should be forwarded, stating that the three years' law prevented the direct granting of the request, but that the whole subject would be considered by the next Conference.

On Friday morning the Conference proceeded with the revision of the stations, which were confirmed by a unanimous vote. It was reported that there was a deficiency of 3,400*l.* in the fund for the training of ministers, and it was resolved that circuit collections should be made. Dr. Osborne said that that the alternatives to which the Connexion was reduced were either to be left behind in many cases and many places, or else to provide equally for the maintenance of the Theological Institutions, or else to run the risk of taking into the work men painfully conscious of their deficiency. That had already been done. It was decided to enlarge the Didsbury institution, so as to accommodate sixty students. A special committee was appointed for the selection of

a site for the new college. Mr. Punshon gave notice of a motion of inquiry at the next Conference as to whether any and what improvements might be made in the present system of arranging the stations of ministers. The Rev. J. D. Brocklehurst read the statement of the amount and allocation of the Jubilee Fund. The promises had reached the sum of 220,305*l.*, and the payments to 109,000*l.* The reports of other committees were also read and received. Amongst these was the report of the schools committee, from what it appeared, that, up to last Christmas 727 schoolmasters had been sent out of the Westminster Training Institution, and six new schools had been erected during the year. There are in the Connexion 579 day-schools, increase 17; scholars 88,525, increase 6,192; Sunday-schools, 4,986, increase 91; Sunday-scholars, 537,311, increase 4,792; scholars in society, 29,356, increase 2,566. In select religious classes 12,913, teachers (including officers) 98,401; increase 7,123. Cost of Sunday-schools 34,397*l.*, increase 1,174*l.*

Balliol College and Roman Catholics.—The master and fellows of Balliol College, Oxford, have decided on the admission of Roman Catholic undergraduates, who will be exempted from attending service in the college chapel and other religious exercises required in the case of Protestant students.—*Pall Mall Gazette.*

Ecclesiastical Sentiments of M.P.'s.—We are requested to state that Mr. Cave, one of the members for Barnstaple, has been incorrectly described as a Nonconformist, being a member of the Church of England. We are reminded also that Mr. W. E. Forster, M.P. for Bradford, during the debate on the Oxford Tests Bill, spoke of himself as a member of the Church of England.

Bishop Colenso *v.* the Chancellor of the Exchequer and Others.—Dr. Colenso, Bishop of Natal, has filed in Chancery a bill against the Chancellor of the Exchequer, Vice-Chancellor Sir W. Page Wood, the Archdeacon of London, Mr. Hubbard, M.P., the Archbishop of Canterbury, the Archbishop of York, and the Attorney-General, in consequence of his salary (662*l.* 10*s.* per annum), which is paid out of the Colonial Bishoprics' Fund, being withheld. An application has been entered on behalf of the defendants, and the case will be argued after the long vacation.

More Raids for Ministers' Money.—The *Caledonian Mercury* records further seizures for the Clerico-Police-tax in Edinburgh. On Wednesday last, Caw and his myrmidons visited and did execution upon three of the most respected citizens of Edinburgh—namely, Mr. Pirrett, grocer, Clerk-street; Mr. Kemp, corn merchant, Clerk-street; and Mr. Craig, draper, Clerk-street. From the first was carried off a number of dining-room chairs; from the second, a quantity of flour and meal; and from the third, a table and looking-glass. There was no crowd or disturbance at either of the houses, accounted for probably by the fact that everything was so rapidly done.

Lights, Incense, and Vestments.—The Rev. Edward Stuart, of the church in Munster-square, thus tersely states, in a letter to the *Guardian*, the position which he and other clergymen of the Establishment have taken up with reference to the ceremonies and observances which have lately been discussed in the House of Lords:—"The matter is in reality very simple—it is this. We believe these things (lights, incense, and vestments) to be lawful, and we know them to be good and useful, and therefore we have adopted them; and we intend to continue their use until it is shown that we are wrong in doing so; only we don't intend to take the prejudice, or fears, or caprice of an individual bishop (whether north or south of the Thames) as our rule. No disrespect to the office of bishop; only—bishops are not (and, please God, shall not be) Popes."

The Rev. Canon M'Neile and Convocation.—Dr. M'Neile has written to the clergy of the Archdeaconry of Liverpool as follows:—"By a letter from the Rector of Liverpool, which I have just seen in this morning's paper, I am reminded of your approaching meeting for the election of two proctors to represent you in Convocation. With him I feel it my duty to say to you very respectfully that I do not wish to be put in nomination for re-election. The recently published correspondence between the Archbishop of Canterbury and Sir George Grey has, I think, made it abundantly clear that Convocation can act only conformably to the common and statute law, including therein the rubrics and formularies of the Church. In other words, that Convocation can act only where no further action is required; and that it has, and can have, no license to make any specific alterations. Any alterations propounded by it must be submitted to the Queen, who may allow and ratify, or disallow, annihilate, and make void the whole or any part thereof. This being the case, it seems to me more dignified to accept the position in silence than to go through the empty formality of proposing resolutions and conducting debates which are felt by the country and by the Church to be nothing but talk."

The Episcopal Church in America.—A movement which will no doubt have much effect in cementing the union between North and South has been decided upon by the bishops of the Protestant Episcopal Church. This Church was the only Protestant body which before the war had not split into factions upon the slavery question. A general convention of the bishops and clergy will meet in Philadelphia in October next, and the Northern bishops have sent to the Southern ones invitations breathing the spirit of kindness and brotherly love, asking them to return to their places in the convention. If any or all of the Southern bishops choose to be present, they will only need to present their credentials, answer to their names, and take their seats as of old, without doubt, question, or condition of any sort whatsoever. *The Church Journal*, the organ of the Episcopal Church in America, assures the Southern bishops that they will be most heartily welcomed, and that although there are a few Radicals in the Church who would favour the passage of incendiary resolutions, the constant course of all the general conventions since the war began has been to frown down such proceedings. If by these means the Episcopal Church throughout the country can be reunited it will go a great way towards restoring good feeling between the sections.—*Letter from Philadelphia.*

Religious Intelligence.

The Mission College, Highgate.—This institution, which is conducted by the Rev. J. S. Wardlaw, M.A., in connection with the London Missionary Society, has just completed the second year of its existence. The second report, which now lies before us, indicates that the college very admirably answers its purpose of training young men, specially for the mission field in heathen countries. There are at present ten students connected with the college gathered from various places of public instruction. Two of them are destined for China, four for India, one for Africa, and three for the South Seas. We gather from the report that the curriculum of the past year has included the study and exegetical exposition of several portions of the Greek Testament and Hebrew Scriptures; lectures on the Apostolic and primitive Church; the place which miracles occupy in the New Testament economy, the gift of tongues, second advent, and other cognate subjects; lectures on Christian missions, the history, mythology, and moral condition of the nations to which the students under his care have been appointed as the scene of their labours; with instruction in the rudiments of those languages in which they will be called to deliver the message of salvation to the heathen. These last studies have been pursued under eminent professors in England, and the proficiency of the students has been tested by the examination of competent persons. Those young men destined for the South Seas and Africa have also been pursuing a course of study in medicine under Dr. Betts, and have been admitted, on the most generous terms, to the medical lectures at University College, and also to the Hospital, that they might have full opportunity afforded of observing the treatment of a variety of cases. The students have also been engaged in preaching in London and its neighbourhood as opportunity has offered, and some of them have frequently given missionary addresses, and have also taken part in the instruction of the young in the congregations with which they have been severally connected. While pursuing their various studies, the students find at Highgate a comfortable home, under the roof of the amiable president of the institution and his lady, whose experience in India is an additional qualification for the responsible duties they are called upon to discharge. The Mission College at Highgate, under the efficient presidency of Mr. Wardlaw, will have the cordial good wishes of all who are anxious that the mission field among the heathen should be occupied by competent, devoted, and thoroughly trained servants of Christ.

Birmingham.—Carr's-lane Chapel having been closed for some weeks for repairs and alterations, the Rev. R. W. Dale has preached twice every Sunday in the Town Hall to monster congregations. In the mornings the hall has always been crowded, and in the evenings hundreds have gone away unable to obtain admission, while every inch of standing-room has been occupied.

Rotherham New Congregational Church.—The new Independent Church at Rotherham has been formed by some of the members of Masbro' Independent Chapel, who have seceded. It now numbers 83 members, and a unanimous invitation from them to the Rev. Isaac Vaughan to become their pastor, has been accepted. On Sunday morning last he was presented by the church and congregation with a handsomely bound copy of Bagster's Comprehensive Bible, for use in the pulpit. A Sunday-school has been commenced, and there are already connected with it 30 teachers and 110 scholars. The services are now held in the Mechanics' Hall and the rooms adjoining; but steps are being taken to secure a site on which to erect a commodious chapel. The weekly offering system has been adopted.—*Sheffield Independent.*

Salem Chapel, Leeds.—The congregation connected with this place of worship have recently erected new and substantial schoolrooms. There is an excellent infant class-room, a large room for an adult servants' class, and four large separate class-rooms. There is also one class-room on the second floor, making in all ten class-rooms, where 500 may be taught, and a large room containing ample space for teaching 500 children; which will also be useful for holding public meetings. On Wednesday evening 700 persons sat down to tea in the large room, which had been very tastefully decorated for the occasion. After tea a public meeting was held, when a number of ministers of the town and other gentlemen spoke, expressing the great pleasure they felt in witnessing the complete manner in which the whole undertaking had been carried out. It is intended that these rooms shall be used as a day-school and for week-evening classes. Salem Chapel and schools are placed in the midst of a dense and rapidly-growing population very much needing the putting forth of every Christian effort. The labours of the pastor, the Rev. W. Hudswell, and his congregation, have been long and steadily continued there, and a large amount of good has been accomplished. There is only one drawback: there yet remains a debt on the building after the congregation have done their utmost.

Baptist Chapel, Clayton, Yorkshire.—The Baptist chapel in this village has been lately altered and beautified. At the re-opening on Thursday, the 3rd instant, a sermon was preached by the Rev. J. R. Campbell, D.D., of Bradford; and on the following Sunday three sermons were preached, in the morning and evening by the Rev. T. Gill, of Shore, and in the afternoon by Mr. Henry Kershaw, of Laister Dyke, Bradford, the collections amounting to 18*l.* During the last two years great efforts have been made in connection with this place of worship, and a debt of 264*l.*, with which at one time it was burthened, has been entirely wiped off. In the alterations and improvements referred to, about 200*l.* has since been expended, one-half of which has been raised by subscription, and the remainder, it is hoped, will be realised by the opening services.

Ordination at Corwen and Cynwyd.—The Rev. J. Lewis, student from Bala College, having received and accepted a cordial and unanimous invitation from the Independent churches and congregations at Corwen and Cynwyd, Merionethshire, a meeting was held a short time since to ordain him as pastor of the said churches and congregations. The morning service commenced at half-past nine o'clock. The introductory discourse was delivered by the Rev. J. Peters, tutor at Bala College, in which he gave a most clear and masterly explanation and defence of the principles of Congregationalism. The Rev. J. Davis, of Ruthin, proposed the usual questions, to which Mr. Lewis gave clear and compact answers. The Rev. R. Williams, of Bethesda, Carnarvonshire, offered the ordination prayer; a powerful charge to the minister was delivered by the Rev. M. D. Jones, tutor at Bala College; and an affectionate address to the churches and congregations was given by the Rev. H. Ellis, of Llandrillo, who was the pastor of Corwen and Cynwyd for the last fifteen years. Sermons were delivered in the afternoon and the evening by the Revs. D. Rees, Talybont; J. Davies, Ruthin; D. M. Jenkins, Aberhosan; and R. Williams, Bethesda. A preaching meeting was held on the following day at Cynwyd, when sermons were delivered by the Revs. J. Davies, Newmarket; E. P. Jones, Carmarthen; R. Williams, Bethesda; R. W. Roberts, Pentrefoelas; J. Davies, Ruthin; and M. D. Jones, Bala. Several other ministers, as well as several of Mr. Lewis's fellow students, were present.

Leeds.—The church and congregation worshipping in Marshall-street Chapel, Leeds, met in their schoolroom on Thursday evening, August 10th, to celebrate the completion of the twenty-first year of the pastorate of their beloved minister (the Rev. James Hughes Morgan). After tea, the chair was taken by Mr. Councillor Sheldon, who offered a few appropriate remarks, in which he expressed the very high regard in which he held his pastor, and called upon Mr. Joseph Bygate, the senior deacon of the church, to address the meeting. Mr. Bygate, who has filled the office of deacon for nearly as long as the church has existed, spoke of the marked contrast between the state of things at the present time and what it was at the commencement of Mr. Morgan's ministry, and of the growth of the church and congregation; and on behalf of the ladies connected with the place, he presented Mr. Morgan with an elegant and massive timepiece in token of the affection of the people of his charge towards himself personally, and of their appreciation of his Christian labours among them; and as a memento of his attaining his majority as their pastor. Mr. Morgan having accepted the gift, and delivered a suitable address, in which, among other things, he referred to the fact that perfect and uninterrupted harmony had existed between himself and every member of his church and congregation for twenty-one years, the meeting was addressed by Messrs. H. Scotson, H. Plows, S. Pollard, J. Hattersley, W. T. Markwell, H. W. Whitehead, W. Colton, and B. M. Pollard. The Rev. S. Goodall, of Durham, a fellow-student of Mr. Morgan's, being present as one of his oldest ministerial friends, expressed his fraternal esteem, and spoke in congratulatory terms of his college course and subsequent pastoral and more extended public labours. With the exception of nineteen individuals, the present church and congregation in Marshall-street Chapel have been gathered by the Rev. J. H. Morgan's ministry.

Longridge, Lancashire. New Independent Chapel.—The new chapel in this village, the foundation-stone of which was laid in March last year by Sir James Watts, of Manchester, was opened on Monday, the 7th inst. The weather was fine, and a large number of persons from Preston attended the services. The cost of the chapel, including the site, will be about 1,200*l.*, the whole of which, except about 70*l.*, had been raised before the opening service, the Bicentenary Committee of Lancashire contributing 400*l.* The building is neat and substantial, and will afford accommodation for 440 persons. The Rev. Giles Scott is the minister. The opening portion of the service in the morning was conducted by the Revs. D. T. Carnson, R. Slate, and G. W. Clapham. The Rev. Enoch Mellor, M.A., of Liverpool, preached the opening sermon. He took for his text Isaiah, 59th chap., verse 1:—"Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot

hear." At the conclusion a collection, realising about 20*l.*, was made. Dinner was afterwards partaken of by a large number of ladies and gentlemen. Sir James Watts occupied the chair. After the cloth was removed the Chairman proposed the health of the Queen, and in the course of his remarks dwelt upon the importance of Sunday-school work, and said he had been the superintendent of a Sunday-school for nearly forty years—(Hear, hear)—and there was no part of his life which he could look back to with so much satisfaction as that which he devoted to the Sunday-school. He hoped those young friends whom he saw present would go on with the work. He had had the distinguished honour of entertaining the late Prince Consort, and a more excellent man he thought he never met with. He was, in his opinion, a Christian man in every sense of the word. He had now great pleasure in proposing the health of the Queen, because the Dissenters had always been her most loyal subjects—(applause)—and her Majesty might depend upon this, that so long as Dissent and Dissenters increased and multiplied in this country her throne would be established. (Loud applause.) The toast was most loyally drunk, and afterwards the company sang a verse of the National Anthem. Sir James Watts here was obliged to leave the room in order to catch a train for Manchester. Mr. R. C. Richards was afterwards appointed to the post, and said he hoped they would that day clear off their small remaining debt. Whatever surplus they might have might be applied to the Sunday-school. He concluded by proposing the health of "The Prince and Princess of Wales, and the rest of the Royal Family." Mr. G. Teale proposed "The Ministers of all Denominations," which was responded to by the Rev. E. Mellor in the speech quoted elsewhere. Various other toasts were proposed and speeches made by the Revs. H. J. Martyn, G. W. Clapham, G. Scott, and Messrs. Pye, Briggs, and Rhodes. 23*l.* 10*s.* was subscribed in the room. In the evening the Rev. W. H. Davison, of Bolton, preached in the new chapel. The total sum realised during the day on behalf of the new chapel was 50*l.*

Correspondence.

THE INEFFICIENCY OF CAPITAL PUNISHMENT.

To the Editor of the Nonconformist.

Sir,—Notwithstanding "the great moral lesson" of deterrence just afforded by the execution of Dr. Pritchard and others, five murders at London and Ramsgate have already been perpetrated before the termination of the summer assizes, which have resulted in the solemn display of the gallows.

Thus we have another striking instance of the frequently-illustrated fact that the occurrence of an execution or of a notorious capital trial for murder constitutes a strong presumptive probability of the speedy repetition of further similar crime.

It was so in the metropolis last autumn. Muller was executed November 14th, and on the evening of the very same day William Jessemer, an engineer, stabbed Leonard Blackburn in Berwick-street, exclaiming, presently afterwards, "I will be hung for him, as Muller was for Briggs." The same week Elizabeth Burns cut the throat of her son, in Southwark, and stated to the magistrate (Mr. Woolrych), "Yes, I intended to murder them all, as I wish to die—I want to be hung." A few days previously, William Greenwood, a soldier, attempted to murder Margaret Sullivan, in Gray's-inn-road, and, on his apprehension, said to a policeman, "I will be hung for her. I don't mind swinging with Muller for such as her." Again, just after Muller's sentence, another foreigner (Kohl) committed the horrible murder at Plaistow for which he was shortly afterwards hanged. And nine days after Muller's execution Alfred Jackson murdered Thomas Roberts, at Clerkenwell, almost under the shadow of the gallows of the Old Bailey. Yet another murder also took place at Hatcham, near London, in the interval between Muller's sentence and execution. Such an extraordinary outbreak of homicidal crimes in the metropolitan district is, I believe, utterly unprecedented, and if capital sentences are efficient to deter, the period of their occurrence should have been the very last one where they might have been looked for.

The notorious quadruple execution at Liverpool two years ago, instead of deterring from murder in that place, for some considerable subsequent period at least, was followed in a few weeks by five murders and one attempt to murder; all the crimes being committed in the same town.

In like manner a recent execution for the murder of a child at Chatham, by Burton (who had expressed a wish to be hanged), was followed in a few weeks by another murder of a child in the same town by Alfred Holden, who also repeatedly uttered a desire to be hanged, a wish which was not refused; and a third murder was perpetrated at Chatham shortly after these two executions.

Space would fail for the number and details of similar illustrations which might be adduced evincing the tendency of capital sentences and executions to foster a morbid desire for notoriety or murderous imitation.

Recent events strongly exhibit the anomalous and very irregular treatment of murderers which is inevitably necessitated by the enactment of death-penalties. Juries will persist in acquitting murderers even in peculiarly atrocious cases. The Home Office is again and again importuned by deputations and individuals; and necessarily so. Pleas of insanity are raised on murder trials, both rightly and wrongly in various cases according to the respective circumstances, but equally bewildering and undesirable whether such pleas are well founded or not.

The result of all this is confusion, wide-spread dissatisfaction, and encouragement to the most violent persons. Thus two men have just been sentenced to death at Winchester. One (Hughes) was hung whilst the mob outside the gallows were calling loudly for the authorities to bring out the other (Broomfield), whose sentence had been commuted. At the last Lent Assizes at Exeter, when the atrocious child-murderess, Charlotte Winsor, was first put on her trial, the jury could not agree, eight being for an acquittal, and four for a verdict of guilty. A second jury have now found her guilty on the same charge, but the irregularity has necessitated her reprieve. At the recent Maidstone Summer Assizes, 1865, the bystanders were astounded at the extraordinary and most unexpected acquittals of Thomas Jones and Elizabeth Inglis, both charged with murder on evidence apparently clear and strong. By a like special uncertainty in the enforcement of capital penalties, a Dr. Smethurst was acquitted, and a Dr. Pritchard hanged. At the execution of the latter the mob loudly cheered Calcraft, whilst at Wright's execution in Southwark, yells and groans evinced the general sense of an inconsistent departure from the recent precedents of the Hall and Townley commutations.

But if capital punishment were abolished, there would then be removed the chief cause of nearly all this irregularity, this sympathy for the criminal rather than for the victim, this unwillingness of juries to convict, this inevitable danger of sometimes visiting inherent mental affliction or disease with a fatal punishment, and this wide-spread popular apprehension of administrative partiality or inequitable distinction.

May the repeated experiences of these evils more and more awaken and direct public attention to the superior efficacy of severe secondary punishments for murder, with certainty of infliction, rather than capital penalties necessarily and inevitably encompassed with uncertainty and with many chances of partial or total escape for the most atrocious and dangerous of criminals.

I remain, Sir, yours truly,
WILLIAM TALLACK,
Secretary to the Society for the Abolition of Capital Punishment.

36, Southampton-street, Strand.

Foreign and Colonial.

FRANCE.

The Emperor of the French has left his comparatively quiet retreat at Plombières and visited the camp at Chalons, where he will make some stay.

The French Minister of Justice has addressed a circular to the archbishops and bishops, inviting them to enjoin upon their clergy the duty of religiously celebrating the *fête-day* of the Emperor, the 15th inst., by a solemn *Te Deum* being sung in all the churches.

ITALY.

Senor Ulloa, the Spanish Ambassador, has arrived at Turin, and has had a private audience of the King. The official reception will take place shortly at Florence.

The Papal Cabinet have been informed by M. Drouyn de Lhuys that the French Government intend recalling their Minister from Rome and accrediting one diplomatist to the two Courts of Rome and Florence. The news naturally created painful sensation at the Vatican.

Letters received from Rome to the 8th inst. confirm the news that the strength of the Pontifical army was about to be increased, an order having been issued for the enrolment of 3,000 men to fill up the ranks of regiments already in existence.

AUSTRIA AND PRUSSIA.

A Vienna newspaper says:—"The difference between Austria and Prussia may be looked upon as adjusted. A complete understanding has been arrived at upon the principal points in dispute. Count Blome, in the name of the Austrian Government, made satisfactory concessions to the King of Prussia relative to the military question. Austria maintains, however, that the Prince of Augustenberg shall not be ordered to quit the Duchies so long as he does nothing contrary to the laws and Government of the country."

The Emperor of Austria has left for Salzburg, where the King of Prussia will arrive from Gastein.

SPAIN.

The projected interview between the Emperor Napoleon and the Queen of Spain will not take place, in consequence of the illness of her Majesty's father-in-law.

It is stated that, in consequence of a conference which has taken place between Marshal O'Donnell, General Prim, and Senor Madoz, the Progresista party will abandon its policy of abstention from public affairs.

The Council of Ministers has under consideration the serious state of affairs in San Domingo, Marshal O'Donnell being anxious, it is said, to revive the claims of Spain to that island.

AMERICA.

The intelligence from New York comes down to Aug. 5.

The health of President Johnson is stated to be precarious. He is stated to have been much worried by office-seekers.

During an entertainment given to the Republican Mexican General Ortega in New York on the 4th instant, the following extract from a letter from General Sheridan, commanding the Federal troops on the Rio Grande, was read:—

It is of no use to beat around the bush in this Mexican matter; we should give a permanent Government to that Republic. Our work in crushing the rebellion will not be done until this takes place. The advent of Maximilian was a portion of the rebellion, and its fall should belong to its history. Most of the Mexican soldiers of Maximilian's army would throw down their arms the moment we crossed the Rio Grande.

The *Tribune* reports that several distinguished Western officers have proffered their services to the Republican Mexican Government, pledging themselves, if accepted, to take with them 1,000 men each.

The War Department has directed General Sheridan to immediately muster out of service all the available troops in the Department of Texas.

Letters from Matamoras and Brownsville to the 16th ult. state that considerable numbers of Confederate officers and soldiers (among them Generals Shelby, Magruder, Hood and Wade Hampton), have crossed the Rio Grande and engaged in the Imperial service. The same letters corroborate the statement that Matamoras will soon be occupied by a large military force.

As the municipal officers chosen at an election held in Richmond, by authority of Governor Pierpont, on the 25th, were assembling for qualification on the 28th, the Provost-Marshal appeared, and prohibited further proceedings by order of General Turner, the military commander. The reasons given by General Turner for his interference were that the elections were conducted under irregular and unwarrantable restrictions, that many of the candidates elected had been active participants in the rebellion, and that, consequently, the election was null and void. The officers have appealed to Governor Pierpont, who has promised to submit their cases to the Washington authorities, with the recommendation that their election be sustained.

General Palmer, in Kentucky, has notified all persons in that State who have been connected with the Confederate military or civil service, or who have directly or indirectly aided or encouraged the rebellion, that they are disqualified as voters, and that if they appear at the polls at the approaching elections they will be arrested; and he has directed his subordinates throughout the State to hold their commands in readiness to enforce the election regulations.

The people of Kentucky will, it is believed, reject the proposal to amend the Constitution by abolishing slavery, and as Kentucky is the last Slave State, the central Government has been compelled to resort to other means. General Palmer has issued orders authorising any negro to claim a pass to go wherever he will, and protecting any pass-holder by military force. Sixty thousand negroes have, it is said, availed themselves of his order, and Kentucky will speedily be in the position of New Jersey—a State authorising slavery, but without slaves.

Numerous prominent pardoned rebels of North Carolina have been designated as delegates to the State Convention. It is reported that they will control the Convention, and oppose the restoration of North Carolina to the Union as a free State. The Unionists are organising an opposition, to prevent the Convention being held.

The Tennessee election returns show that the Union candidate was defeated in Nashville district. Unionists were elected in the Knoxville, Shelbyville, and Chattanooga districts.

Provisional-Governor Perry, of South Carolina, has appointed September 1 for the election of delegates to revise the State Constitution, and the 13th of that month for the assembling of delegates in Convention at Columbia.

Secretary M'Culloch has officially announced that the public debt amounted on the 31st ultimo to 2,757,253,275 dols., showing an increase of 122,000,000 dols. since the 31st of May last. The coin interest on the debt amounted to 64,521,837 dols., and the currency interest to 74,746,030 dols. The funds in the Treasury amounted in specie to 35,338,000 dols., and in currency to 81,402,000 dols.

The *New York Tribune* publishes a long list of the names of vessels transferred from American ownership during the war. In all, it says, America has lost 1,000 ships, and about half a million of tonnage. The result was mainly owing to the few rebel cruisers.

General Grant, who had received an enthusiastic ovation at Boston, has left for Quebec.

Mr. M'Culloch has decided that all Government securities are free from State or municipal taxation.

Mr. Benjamin and General Kirby Smith have reached Havana.

A letter from Philadelphia says:—"The newspapers throughout the country are all asking for a further reduction of the army and navy. Beyond the troops now in Texas, and a few regiments in Southern cities not yet provided with local governments, they see no necessity for 200,000 troops under arms and in pay, and on all sides they clamour for a reduction. The Government is disposed to reduce the navy, but until the South is completely settled, and there is no longer any danger of a war upon the Rio Grande, the army will not be materially reduced."

CHINA.

In North China the rebels threaten the Imperial city. Seven thousand Chinese troops have embarked at Shanghai for Tientsin, to operate against Nienfei. The authorities at Pekin have applied for British military officers. It is reported that Nienfei has sacked and pillaged the city of Chufoohsein. Burgevine is in custody of the mandarins at Foochow, who refuse to comply with the demands of the American Consul for his release. Tywo had taken the field in person against Chusin. Sir Harry Parkes proceeds to Japan on the 23rd inst.

NEW ZEALAND.

William Thompson surrendered to Brigadier Curry on the 25th May, and the war was considered at an end. The attempt to capture Mr. Volkner's murderers had failed.

FOREIGN MISCELLANY.

The death of Sir E. P. Taché, the Canadian Prime Minister, is announced.

The Russian army is to be reduced to the ordinary peace footing.

At Vilna and Kiew, and generally in the interior of Russia, there will be a plentiful harvest this year.

THE KING OF THE BELGIANS.—According to a letter from Brussels of the 8th, the King has quite regained his health, his physicians say he will live for years, and he displays all his old energy and activity in the conduct of public affairs.

FOREIGN RAGS.—An intimation has been received at the Foreign Office that the Belgian Chambers have given their assent to a law which will leave the export of rags from that country free of duty after the 1st January, 1868. Russia also has reduced her rag exportation tariff.

President Johnson has tendered to John Bright, through Admiral Goldsborough, of the European squadron, a steam frigate, to convey him to America, should he decide to visit this country, thus recognising him as the nation's guest.—*Anti-Slavery Standard.*

THE PLAGUE OF LOCUSTS IN PALESTINE.—A communication from Beyrout of the 8th July states:—"The locusts are still hovering in several localities in Syria and Palestine. The ravages they have committed in the summer crops, such as the orange gardens near Jaffa, cotton and sesame crops, are irreparable. A few days ago the plains about Ramlah were suddenly covered with a swarm of frogs, and presented a most extraordinary appearance."

ITALIAN TESTIMONIAL TO MAZZINI.—A subscription "for a patriotic testimonial" to Mazzini has been set on foot throughout all Italy. The following is the text of a letter from Garibaldi in favour of this project:—"I join with all my heart in a testimonial of gratitude from the Italians to the illustrious citizen whose whole life does not include an hour which has not been devoted to Italy, a pure aspiration for the national cause, an example to us all in the path of liberty, and a glory for the great Italian family."

BURNING OF A TRANSATLANTIC STEAMER.—The Africa brings intelligence of the destruction of the steamship Glasgow, which caught fire on the 31st July, the day after leaving America for Liverpool. The fire broke out among uncompressed cotton, and the vessel was abandoned at 6·30 p.m. the same day, the fire having then reached the engine-room. Perfect discipline was maintained on board, and all the passengers, crew, baggage, and ship's plate were saved, and transferred to the barque Rosamond, and afterwards to the steamer Erin, which landed them at New York on the 3rd inst. The passengers, about 260 in number, came forward by the steamship City of London, leaving New York on the 5th inst.

PARDONED CONFEDERATES.—President Johnson has recently pardoned several Southern men on condition that they leave the country and never return, and in many parts of the South the planters seriously discuss such a course. Brazil is generally preferred by the would-be emigrants, though very few carry out their scheme, on account of not having the money to pay their way and the necessity of parting with their slaves, for no man is allowed to take his slaves out of the country with him, they being considered as free as he is. Among others who have determined to emigrate is General Beauregard, who is expected to arrive in New York in a few days, to take steamer for Europe. The President has given him permission to go, on condition that he will never take up arms against the United States, and it is presumed that he will tender his services to the French Emperor.—*Letter from Philadelphia.*

FEMALE EMIGRATION.—The *Toronto Globe* contains an account of a new experiment to remedy the inequality of the sexes in both old and new settled countries. It says:—"One of the results of the war in the United States has been to cause a large preponderance of single ladies throughout almost all portions of the Union east of the Rocky Mountains, and the attention of social economists has been directed to the question of how such a large number of widows and orphans are to procure a comfortable living, and avoid becoming burdens to the neighbourhoods in which they respectively dwell. Governor Andrew, of Massachusetts, in his last message to the Legislature of that State, suggested the propriety of some steps being taken in regard to the surplus women, but nothing was done. His words, however, seem to have met with a response from the other side of the continent. In Washington territory the single men outnumber the single women by eighty to one, there being less than 100 single women in the domain. The authorities of that territory, having their attention called to the subject by Governor Andrew's remarks, have undertaken to provide a free passage and good fare from New York to Washington territory for 300 widows and orphans of Union soldiers killed in the war. Hon. A. S. Mercer, of that territory, has arrived in New York to superintend the movement, and see that none but the most respectable parties avail themselves of the offer. The steamer is to sail from New York for Panama on the 22nd of next month. All grown-up girls and women accepting the offer are guaranteed respectable employment at four dollars in gold per week, immediately on their arrival, so long as they choose to avail themselves of it. Although the voluntary transportation of 300 women from the Atlantic to the Pacific coast is but as a drop in the bucket towards equalising the sexes in either portion of the country, yet it is the beginning of a very interesting movement, and is sufficiently extensive for experimental purposes. Should it prove successful, it will soon be repeated on a larger scale, and engaged in, not only by other western territories at their own expense, but with the active co-operation of the States overburdened with surplus female population."

THE CHOLERA.

The cholera has been very severe at Ancona, a port on the Adriatic coast, lately belonging to the Pope. Up to the 12th inst. 781 cases of cholera had proved fatal in this town. The Ministers of Finance and Public Instruction had visited Ancona, and inspected the hospitals. A third of the shops were closed, as well as 80 per cent. of the most important mercantile establishments. The emigration from the town proceeded upon a large scale, 8,000 persons out of a population of 40,000 having already quitted it. Intelligence has reached Bologna of two cases of cholera having appeared at Rimini on the 5th instant. Every measure had been taken by the medical authorities to isolate the persons attacked. Advices received at Milan announce that cholera has broken out at San Severo, in the Capitanata. The first case occurred on July 25, and from that date to the 3rd August there had been twenty-three deaths. The epidemic was spreading and augmenting in intensity. The peasants were most subject to attack. The Italian *Official Gazette* notifies that the Government calls upon the most willing medical men and those not bound by public service to register their names at the offices of the prefects, in order to immediately assist the sanitary corps in Ancona, or other localities, if the necessity may hereafter arise. Subscriptions had been opened by most of the Italian journals; and the Ministers had placed important sums at the disposal of the Ancona municipality. Eleven out of twenty of the Ancona medical staff have been attacked by the epidemic. The Sicilian authorities had received permission to subject to quarantine all vessels arriving from the ports of the Italian peninsula.

The cholera has also appeared at Gibraltar and at Valencia. A quarantine of five days has been imposed at Malaga, and of seven days at Tangiers and the Morocco ports on vessels from Gibraltar. A Barcelona telegram states that a large number of the inhabitants have left that town on account of the cholera.

The cholera has decidedly made its appearance at Marseilles, where as many as ten deaths have been recorded in a day.

From Egypt the *Gazette du Midi* gives details of the ravages caused by the disease, which has now almost ceased. In one village in the Delta, celebrated for the cultivation of water melons, the whole of the inhabitants died. Being unable to sell their fruit, they ate it themselves, and died to the last man. It was necessary to employ forced labour to bury the last. In all it is said that 82,000 victims of the contagion and bad living were buried in Egypt within six weeks.

In Constantinople the cholera has increased in intensity, the total number of deaths registered on the 2nd being 384. Business was generally suspended.

The prevailing apprehensions have led the Council of the Social Science Association to call a meeting of officers of health, parochial clergy, and others, at their rooms in the Adelphi, to consider measures of prevention.

THE CATTLE-MURRAIN.

Accounts from every part of the country show that this unwelcome visitant, and still more the alarm which it is creating amongst the farmers, is spreading on all sides. Influential meetings have been held at Norwich, Northampton, in Bucks, at Exeter, and elsewhere, at which unflinching determination was shown to spare no efforts in the matter. At Norwich 1,000*l.* was raised on the spot for compensation purposes.

Earl Russell has addressed a despatch to her Majesty's representatives at the courts of the cattle-exporting countries in the north of Europe, directing them to make representations to the Governments to which they are accredited, "with a view to inducing them to adopt such measures as may be best fitted to prevent the export of diseased cattle from their country to Great Britain."

Fresh Orders in Council respecting measures to prevent the extension of the cattle-plague were issued on Friday. These orders give compulsory powers to the inspectors to enter dairies and places where cattle are kept, and authorise them to isolate diseased animals, which, when they die or are slaughtered in consequence of their having the disease, are to be buried. They also enjoin keepers of dairies and owners of animals to give notice to the local authorities when the disease appears, so that measures may be taken to arrest it.

The Lord-Lieutenant of Ireland has received a letter from the Home Secretary, apprising him that Government are advised they have no power altogether to prohibit the importation of cattle into Ireland from Great Britain, but that the Commissioners of Customs are authorised to give effect to an Order of Council made in the year 1856, prohibiting the importation of infected cattle.

A meeting of dealers in foreign cattle was held on Friday at the Salutation Tavern, Newgate-street. In reference to the cattle-plague, they very strongly resent the imputation that the disease has been brought into this country from abroad, and declare that the watchfulness exercised at the ports of shipment and arrival makes it all but impossible that diseased animals should be brought in. They assert that the disease is mainly to be attributed to a want of care and cleanliness in the cow-houses, and the abominable manner in which cattle are carried from one point to another.

THE ATLANTIC CABLE.

A telegram from Valentia, dated Monday afternoon, the eleventh day since the signals ceased, states briefly that there is still no news as to the fate of the cable, and adds that much anxiety is felt by the officials on the look-out.

The non-arrival of the Great Eastern has suggested the idea that she may have gone to St. John's, Newfoundland.

The log of the Peruvian, which arrived at Liverpool on Monday from Quebec, reports heavy seas during four days of her passage, and moderate weather during the rest of her voyage.

At an extraordinary general meeting of the Atlantic Telegraph Company, held on Wednesday, it was announced that the cable, most of which is supposed to be lost, had cost 700,000*l.*, but the shareholders authorised the directors to raise another 800,000*l.* to complete the existing cable or make a new one. The total amount of capital already raised and expended is 1,200,000*l.*, which this 800,000*l.* will increase to 2,000,000*l.* The expenses will be slight if the cable is once laid, and the rate of charge is to be a pound a word. The electricians calculate on four words a minute, but if they can secure two, full work would give them an income of 50,000*l.* per month of thirty days.

Postscript.

Wednesday, August 16, 1865.

LATEST FOREIGN NEWS.

Yesterday the Emperor's *fête* was celebrated in Paris. No business was done upon the Bourse; not even newspaper staffs worked; the day was given over to amusement and the night to gazing upon the gorgeous illuminations for which such extensive and costly preparations were made.

A telegram from Gastein, where King William is staying, reports that an understanding is believed to have been brought about between the Emperor of Austria and the King of Prussia in relation to the Duchies. The King will leave Gastein on the 19th. Baron von Beust, the Saxon Minister, who has always acted as a sort of advocate of the rights of the Duchies, has arrived in Gastein.

The cholera alarm continues to grow all along the Mediterranean shores.

Signor Vacca, Italian Minister of Public Worship, has resigned. He is succeeded by Signor P. Cortesi.

THE HOLBORN MURDERS.—The inquest on the bodies of the three children who were murdered in Red Lion-street, under circumstances now well known to the public, was resumed yesterday. The medical evidence was clear as to the cause of death, arsenic being the chief poison administered; but as there was a probability of further evidence being forthcoming, and as the man Southey has not yet been identified, the proceedings were adjourned for a fortnight.

PROROGATION OF PARLIAMENT.—Parliament was formally prorogued yesterday. The proceedings differed from those usually adopted, and were entirely devoid of the customary formalities. The Lord Chancellor, attended by Mr. Goodbody, the deputy-sergeant-at-arms, Sir J. Shaw Lefevre, and the Hon. Slingsby Bethell, entered the house at two o'clock, and declared that her Majesty had issued the writ for the prorogation of Parliament. The writ was accordingly read by the Hon. Slingsby Bethell, after which the Lord Chancellor declared that Parliament was prorogued to Wednesday, 1st November next. The return of the Scotch Peers having been handed in by the Clerk of the Crown, the ceremony, which did not occupy more than three minutes, terminated. There were no other Peers, and no representatives of the Commons present.

MARK-LANE—THIS DAY.

Including the supply left over from Monday, the show of English wheat on the stands, to-day, was moderate. Millers did not operate freely either in red or white qualities, but the trade was very firm, and the late advance in prices was fully supported. A few parcels of new wheat were on offer; fine red was quoted at 47s., and fine white at 52s. per quarter. There was a fair supply of foreign wheat on the stands. For most descriptions, there was a steady demand, and prices ruled very firm. Floating cargoes of wheat were in request, at the extreme rates of Monday. Spring corn, afloat, was firm in price. The supply of barley on sale was limited, and the trade ruled firm, with an upward tendency in price. Malt changed hands at fully late rates. Oats were in moderate supply. Most qualities moved off freely, and prices were rather on the advance; they showed, indeed, an improvement of 6d. per quarter from Friday. Both beans and peas were very firm, and the quotations had an upward tendency. The flour trade was firm, at fully late rates. The top price of town-made flour is now 43s. per 280lbs.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	260	30	1,230	140	180
Irish	—	—	—	—	—
Foreign.....	2,690	350	—	33,720	720 sks[1] 6,330 brls.

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TO CORRESPONDENTS.

We have received a very hospitable invitation from Wm. G. Ward, which we decline with all courtesy, as we also decline to insert his second letter.

"Plymouthian" will see from the foregoing notice that the insertion of his letter is unnecessary.

"J. B. L."—We would rather keep the matter clear of personalities, which would only awaken sympathy where none is due.

The Nonconformist.

WEDNESDAY, AUGUST 16, 1865.

SUMMARY.

Queen Victoria has reached Coburg in safety and privacy, and remains in that little German Duchy, the birthplace of her lamented husband, till the beginning of next month. In a few days the memorial to the late Prince Albert, in Coburg, will be inaugurated in great state, in presence of the Queen and all the members of the Royal family without exception. Lord Granville is the Minister in attendance on his Sovereign, and, looking at the complication of German politics, the discreet Lord President will no doubt sedulously avoid communication with Prussian diplomatists, and give the bold Minister of King William a wide berth.

No explanation has yet been given of the disaster to the Atlantic cable. The submarine telegraph is dumb, and, in the absence of all information, there is abundant room for speculation as to the whereabouts of the Great Eastern and her consorts. It is thought by some, the weather having apparently not been unfavourable, that the great ship may still be engaged in attempting to haul in the cable from the depths of the Atlantic; but the more reasonable belief is that she may have buoyed the end of the line, and steamed for the harbour of St. John's, Newfoundland, either to obtain fresh supplies of coal, or to repair damage. The Atlantic Telegraph Company are not entirely disheartened at the calamity which has befallen them, having resolved to raise another 800,000*l.* to complete the existing cable, or to make a new one. We heartily trust that the experience so dearly purchased will pave the way to ultimate success.

The sultry heats of July have been succeeded by showery, unsettled weather, which excites some anxiety in connection with the harvest operations, now general in the southern part of the kingdom. Though no great damage has yet been done to the crops on the ground, we are the more disposed to be anxious about the gathering in of the harvest, seeing that the continued spread of the cattle plague must greatly enhance the price of animal food. But the reports thus far as to the wheat crop are more satisfactory than was expected, and if the weather should become more favourable an average harvest may be expected.

The cholera is still ravaging the countries bordering the Mediterranean. It has fallen with great severity upon the population of Ancona, an Italian seaport on the Adriatic, which has been entirely deserted by the well-to-do classes. Some of the Ministers of Victor Emmanuel have rebuked this pusillanimity, and set a noble example, by visiting the plague-stricken city, and personally visiting the hospitals. There is no doubt that the fearful scourge has reached Marseilles, where French science will more adequately cope with it, and perhaps stay its progress northward. But though there is no cause for panic in England, there is every reason for prompt precautions. A conference on the subject will be held in London to-morrow under the auspices of the Social Science Association, which will, we trust, stimulate the public to the adoption of those sanitary measures which are best adapted to promote the general health, and rob the cholera, should it visit our shores, of its terrors.

By way of Berlin we have a report that the Emperor of the French is about to withdraw his Ambassador from Rome, and to make his Minister at Florence do duty for both Courts. Probably there is some truth in the statement, as the Pope has begun to recruit his army, finding it inexpedient to rely altogether on his spiritual influence to maintain his position at the Vatican.

The diplomatic war between Austria and Prussia does not threaten to lead to actual hostilities. Herr Bismark is "master of the situation." With an audacity almost sublime, he has stuck to Prussian claims upon the Duchies; and the Kaiser, unsettled at home, with Hungary not yet conciliated, Venetia rebellious, Italy expectant, and his finances as much involved as the accounts of Lord Shaftesbury's steward, has succumbed to the Prussian Minister. Some sort of arrangement has been come to—we can guess who has been obliged to make concessions—and the two Sovereigns were to have an amicable meeting at Salzburg, instead of calling their legions into the field.

There are still serious obstacles to the work of pacification in America, and the reduction of the enormous war expenditure of the Federal Government. Anxiety prevails lest a collision should take place between the Imperial troops and the Union forces on the frontier of Mexico, in consequence of the prevalent belief that the Washington Government will never acknowledge the authority of the Emperor Maximilian. In the Far West, the whole of the Indian tribes, aroused by a late "foul and dastardly massacre," as described by a Committee of the House of Representatives, are banding together in self-defence, and committing acts of open hostility and retaliation. At the same time the Government refuse to reduce the army of occupation in the Southern States, in consequence of the malcontent spirit of the white population and their attempts to frustrate the quiet action of emancipation.

There is better news from New Zealand, though the mail scarcely bears out the sententious assertion of the telegram, that the war may be considered at an end. William Thompson, the ablest of the native chiefs, has surrendered, but Rewi and the other fighting Maories still keep the field, and seem to have abandoned themselves to the fanaticism which has so excited a large number of the natives, and given rise to the atrocities referred to in the last mail. It remains to be seen whether the example of Thompson, the politician of the insurgents, will have the desired effect of inducing his brethren in arms to give up the contest as hopeless.

VISIT OF THE ENGLISH FLEET TO CHERBOURG.

Banquets and balls—not cannon balls and banquets of death, but real festivities symbolic of international friendship—are the order of the day in the naval world. France, having sent over to Plymouth, on a complimentary mission, a deputation of ironclads, England returns the courtesy by dispatching a squadron to Cherbourg, to honour with their presence the Napoleon fête-day. The grim messengers whose "be-all and end-all" is destruction, and whose means of slaughter are terrible beyond those of anything hitherto afloat upon the seas, have already crossed the Channel to do the amenities of political life, and to receive a welcome where every preparation has been made, when need be, to resist their ingress. It is a somewhat grotesque idea—this interchange of national courtesies by iron-mailed ships. We all hope that they will never be put upon a more serious work—and yet it strikes one as odd, that we should have been at such pains and expense to build up these tremendous engines of ocean warfare with no other result than that of taking part in holiday excursions. No one will suspect us of regretting the end to which these ironclads are being put—but we do rather grudge the vast expenditure which has been lavished on the means. Nevertheless, if friendliness between neighbouring nations be promoted, we take no exception at its being done by the peaceful bearing and action of ironclads. We shall not be guilty of the ungrateful solecism of "looking a gift horse in the mouth."

Rumour, which this time, we believe, is well founded, ascribes this project of naval amenities to the Emperor Napoleon. It seems likely enough to have been originated by his mind. There is a dash of sentiment in it which thoroughly harmonises with French tastes—there is also a look towards solid utility which would probably commend it to the Emperor of the French. Whether he ever contemplated stealing a march on this country in respect of its naval power, as it used to be the fashion to give out, we shall not take upon us to say, especially as we never could put much faith in the dogmatism of those who insisted on the affirmative of the question. Of one thing, however, there can be no doubt, that both countries have been running a most exhausting race. That the Emperor is soonest tired can be matter of surprise to none who know the difference between the resources of England and France respectively in naval affairs—that, being tired, he wishes to put an end to a competition which needlessly burdens both nations, is a proof of his good sense. What more likely to do so than a round of festivities in which the ironclads shall take the most conspicuous share? There is a touch of sarcasm in it, indicating the childishness of such elaborate contrivances for conquering peace, when it may be easily preserved unbroken by much simpler means. It is suggestive of the inquiry whether it be absolutely necessary to build up fleets in order to exchange complimentary visits. In the neatest and least offensive way imaginable it will probably close a rivalry which, whilst it excited the ambition of both peoples, emptied their purses without bringing to either greater relative security. The long-headed monarch probably calculates upon the effect to be produced by this display upon the popular mind. He may reasonably anticipate that it will elicit the question—"If all our shipbuilding is to end in this, why should we launch out into further expense?"

We believe that the British squadron is to visit Brest as well as Cherbourg, and that afterwards the conjoint fleet will favour with their presence a select list of French and English ports. If so, another political end of high importance will be answered. The friendly intimacy and mutual confidence which happily unite the two Governments, will be shown to bind the two peoples. It will be a sort of proclamation to the world that England and France can survey without jealousy each other's power—that while they do not hate, neither do they fear, each other—that, separated by the straits which prevent military aggression, they are disposed to use their fleets, not to annoy, but to honour each other's ports—that, in short, they have interests in common, and in common only desire to protect them. The quiet of Europe depends mainly upon a good understanding between our neighbour and ourselves, and Napoleon deems it expedient to let people know that such an understanding has been arrived at between the two countries. It came not from ironclads, although ironclads are employed to express it. It came of the growth of mutual interests fostered by commerce. If not originated, it has been greatly developed, by free trade. It is one of the oft-foretold benefits of unfettered commercial intercourse, which dissipates narrow national prejudices, and secures new pledges of international friendship. All this will be brought out to public view by the projected tour of the English and French fleets, and by the show of popular goodwill which it will be sure to elicit.

Is there not another, an ulterior object, to be gained? The Emperor Napoleon is one of the most persistent of living rulers. He is possessed of the quality of patience to an eminent degree. He is able to bide his time. Two years ago he projected an European Congress with the view to the settlement of a normal peace. He was flouted chiefly by the British Government; but rumour ever and anon indicates that he has not given up the idea. To him a reduction of armaments, as, indeed, to most Sovereigns, especially if it can be effected in a manner that will reflect credit on his statesmanship, cannot but present itself in an attractive light; for his chief danger lies in the financial condition and prospects of France. Of course he has too much self-respect to repeat an invitation which may be a second time declined. But may he not prepare public opinion for it? and may not this naval project of his be a step towards the end which he steadily keeps in view? It looks to us not unlikely. Other maritime Powers are free to send representatives of their naval force to this peaceful gathering. What more natural than a contrast of the stupendously destructive power afloat, with the mingling of officers and crews in social festivities? Why cannot it be always thus? will be the popular inquiry; and the reply will be, "It may be, if, instead of flying to arms, you betake yourselves beforehand to a general council." Gradually, it may be hoped, conviction will spread that timely mutual deliberation would be a more effective promoter of a solid and durable peace, and of reduced armaments, than mutual destruction by war. The Utopias of one age become the practical experience of the next. But ages revolve rapidly nowadays, and a decade is often equal now in ripening influence to a century aforetime. For ourselves, we hope Napoleon will live to succeed in the grandest enterprise of his life; and it is because the visit of the English fleet to Cherbourg seems likely to help it on towards maturity, that we regard the event with unusual interest.

THE FIVE-FOLD MURDER.

THE metropolis was horrified a few days ago by a report of the murder of three children by poison at Starr's Coffee-house, Red Lion-street, Holborn. Almost before the public had recovered from the shock, news came from Ramsgate that a woman and her daughter had been shot through the head, and it subsequently transpired that the same hand had dealt out death in all five cases. A man who for some time past has called himself Southey, but whose real name is Stephen Forwood, confesses to the facts, but denies his guilt. He appears to have lived a life of profligacy, was separated from his wife, had a *liaison* with a married woman, whom he treated with so much tyranny that she fled from him to Australia, pursued the occupation of a billiard-marker, lived as he could upon gambling and the proceeds of begging-letters, and at last resorted to wholesale murder as a protest against society for its neglect of him. "The man must have been mad," is the first inference which one is inclined to draw from the facts. It is much to be feared, however, that his madness is of a very common type.

Our readers who may be curious about such horrors will find ample food for their curiosity in our columns of intelligence. We would fain have passed over the fearful incident without comment, but that the increasing frequency of the crime of murder compels us to take some notice of it. What we call modern civilisation is certainly, in England as well as elsewhere, disfigured by many foul blots. Either human depravity grows more intense under its influence, or the circumstances of life are so altered by it as to drive many to the commission of the most atrocious crimes. We believe something is due to both causes. The tendency of the times is to inordinate self-indulgence, to laxity of morals, to a disregard of social responsibility, in those that prosper—and the proportion of the prosperous is rapidly increasing—and to greater misery, greater recklessness, greater exasperation among those who have to struggle, and almost struggle in vain, for a bare and precarious existence. Underneath all our staid respectabilities there is a growing looseness of moral principle, or to state the same thing in other words, a more common want of moral sensitiveness, than used to be the case. We all strive so hard to reach or keep a footing of conventional decency, we all live so fast, we all attach so much importance to the mere externals of life, that the social atmosphere has become enervating, and those influences which descend from one class to another are rather of a deteriorative than a salutary order. We are too apt to forget that the same self-will and the same disposition to minister to the passions, at the expense of conscience, which in one class shows itself only in forms that we excuse, breaks out in the more wretched classes in crimes which we abhor. In one sense, although in a very different one from that meant by Forwood, society is far more responsible than it likes to admit for the murders which disgrace it.

This man, however, seems to have been a compound of profligacy and vanity, who, when he found himself unable to gratify his passions lawfully, took pleasure in showing his resentment of all social restraints, by rushing to an extremity of lawlessness. He did not live happily with his wife, and so deserted her for the wife of another. He failed in obtaining the cash which his success in gambling led him to expect, and so he tried to extort it from one who never owed it. He appealed to all manner of public men for assistance, and failing to get it made them sponsors for his wickedness. Since his infamous life yielded him only bitter returns, with bankrupt hopes and in hot revenge, he resolved to do a deed that should command attention, and charge the guilt of it upon society. Everything he does, he does as a *coup de théâtre*. His bearing in the Coroner's court is that of a deeply-injured man who has a right to be angry. Is he playing a part that he may attract notice and sympathy? or has he so bemuddled his conscience as to have lost the power of feeling horror at his own crimes?

It strikes us very forcibly that if penal servitude for life instead of being publicly hanged had been the fate in this man's contemplation, he would have paused a long while before imbruing his hands in blood. We doubt whether such a man really shrinks in imagination from closing his career on the scaffold. To live, to be under perpetual restraint, to move no one's pity, and to be consigned to swift oblivion, would probably in prospect have been much more deterrent. The "moral teaching of the gallows" is certainly most unsuccessful. Every public execution is followed by the breaking out of the crime of murder, often indeed within a day or two of the event, sometimes among those who have been spectators of the exhibition. Opinion is marvellously changing with regard to the expediency of adhering to the death punishment even for the crime of murder. The case of Stephen Forwood will, we should imagine, hasten an alteration of the law in this regard. Not that his fate is doubtful—not that his case will excite commiseration—but that it will be felt how inappropriate, because how little dreaded, is the penalty which this man will suffer. There are thousands, we fear, to whom the gallows at the end of their career of crime presents a sort of fatal fascination, and who would much rather, to use their own language, "swing for it," than be condemned to expiate their offences by a living death. At any rate, no man should be allowed to hope that he has a chance of dodging his punishment, and it may be taken for granted that many will do so, and boldly risk disappointment, as long as the extreme penalty of the law is exacted.

THE TRANSITION STATE IN AMERICA.

IT were vain for a long time to come to expect to receive good news from the reconquered Southern States. The rebellion has been crushed, but the spirit which gave life to it remains untamed. President Johnson, whose sternness in dealing with the South was so much feared, has erred, if at all, on the side of leniency. Not only has he extended to all Confederate officers who have chosen to seek it the benefit of his amnesty proclamation, and in many cases, suspended the action of the 20,000-dollar clause, but, above all, he has restored to the Southern people their State rights in full. Slavery is abolished by the war power of the President, but not as yet by the authority of the Constitution. With that exception, the rebellious States remain legally in possession of the same rights as they enjoyed before Secession.

Unhappily, however, the Southern States seem to have learnt nothing and forgotten nothing. The concessions so generously conceded are being used, so far as at present appears, in hostility to the Federal Government. At every election which has taken place in the South the most violent Confederate partisans have been elected. This has been the case especially in the eastern districts of Virginia; in Richmond, where the municipal officers consist mainly of persons who served in General Lee's army; and in Norfolk, where the restoration of the civil Government perilled the lives of Unionists, and led to the grossest ill-treatment of the negroes. In Tennessee the old slaveowners are making a desperate effort to recover their ascendancy in the local government; and it is believed that a majority of the delegates to the State Convention of North Carolina for reconstruction purposes, will be composed of stong Secession sympathisers. North Carolina having always had a large Unionist element, was a favourable field for testing the efficacy of Mr. Johnson's reconstruction theory. If, therefore, the experiment fail, we may presume it will fail throughout the South.

The remarkable promptitude of the malcontent Southerners to avail themselves of their electoral privileges is easily explained. The State laws—and they are of very wide scope—are made solely by the State Legislatures. Though it is beyond their power to revive slavery in name, they have only to re-enact some of the provisions of the old code to make emancipation practically worthless. Indeed, during the transition state of things, it has been attempted to put these laws in force. In a recent case the civil court at Alexandria, Virginia, refused to receive the evidence of coloured witnesses on behalf of the defendant, who was a negro. In Tennessee coloured persons have been flogged for attending school; while everywhere in the South the courts refuse to receive negro evidence against the whites. The military authorities are consequently obliged to interfere for the protection of the coloured race, and Freedmen's Courts are, in many places, established, and to be extended over the whole South, to decide upon cases in which negroes are concerned, in place of the ordinary local authorities. To carry out this plan a complete system of laws for the exclusive government of the negro is being drawn up by the Freedmen's Bureau.

It would seem then, that State rights will only be recognised in the South even after reconstruction, so far as they harmonise with the declared rights of the negroes. If the local legislatures, when legally constituted, choose to restrict the privileges of the coloured race, it may be supposed from the precedent which has been set at Richmond, that such obnoxious laws will be set aside, or that the military authorities will override local enactments, or that jurisdiction will be transferred to the Freedmen's Bureaus. Perhaps this prospect may curb the despotic tendencies of State Legislatures in the South; though, judging from what has recently happened, the old leaven of the slavery spirit will still show itself and struggle against the new order of things. But throughout the slave States a modified system of martial law is likely for some time to come to control the local civil government, and a large and costly army will have to be maintained to give effect to the policy of the central Government. That this clashing jurisdiction will give rise to much conflict of authority, many difficulties, and much heartburning, is too probable. But the nation having decreed the abolition of slavery, and the white population of the South showing every disposition to thwart emancipation, there seems to be no alternative but to abandon that object altogether, or enforce it by the authority of the Federal Government.

Despite present appearances, however, we have faith that the experiment of emancipation will be brought to a successful issue in the United States much more easily and quickly than in the West Indies. It is true that the freed negroes are sunk to the lowest depths of ignorance and sensualism, and that their elevation must be the slow work of time. But they will enjoy the protection of an omnipotent Government, which, while shielding them from local oppression, will not minister to their evil courses, or encourage their indolent propensities. The negroes of Jamaica were solely dependent, during their transition state, upon the restricted help of missionaries, and the hostility of the local Government was feebly counteracted by the Colonial Office at home. In the course of time the old slaveholding class in the Southern States will disappear. Numbers of them have already emigrated, many more will dispose of their estates to enterprising Yankees, and those who cannot struggle against the social revolution which has set in will succumb. The mean white—only one degree above the slave in intelligence and circumstances—has become an anachronism, and must work, starve, or emigrate. But the North will not merely send forth its capitalists and speculators to possess the land, and establish industry on its proper basis. Its Freedmen's Aid Societies, largely assisted, we trust, by English benevolence, will carry the elements of instruction and a pure religion to the benighted negro of the South, and plant in every district a school and place of worship. For many a year to come the negro difficulty is likely to perplex American statesmen and philanthropists. But the coloured race will soon develope the moral qualities that are nurtured by independence, and the prejudices against them will wear away when it is found that they cannot be embodied in legislation. We have no doubt that the United States is destined to furnish the most complete and triumphant proof of the wisdom and elevating influence of negro emancipation which the world has yet witnessed.

ILLUSIONS.

THERE is something very amusing in the airs of august superiority which many people of a hard and cynical nature assume towards the great majority of their fellow-creatures. Till the contrary is proved to their satisfaction, every man they meet with is set down as either an impostor or a fool, or possibly a little of both. Faith is in their eyes a synonym for credulity, unless it happen to be in all points an exact copy of their own. Actions which imply impulse and not pure calculation, are to them a sure sign of great weakness of mind. All who evince affections or hopes a few degrees warmer than theirs, be they young men or maidens, old men or children, they regard as either proper objects of pity or scorn, or as curious specimens in the "Natural History of Enthusiasm." Indeed, they have learned to believe that mankind in general, always excepting themselves, spend their lives either in deceiving or in being deceived—as the victims of illusions, or keeping up illusions and contriving new ones.

Minds of this class do possess sometimes a great deal of natural penetration. Their habit of acting the critic or the detective on every suitable or unsuitable occasion, is but the exaggeration and abuse of a faculty which, if duly balanced, might give pungency to their talk and insight to their judgments, without making them the friendle ss and disagreeable persons they are. It must be admitted, too, that there is in this world an infinite amount of nonsense and affectation which deserves well to be winnowed away by any wholesome gale which blows, even if some of the winds should be nipping and keen. Both conceit and discontent produce self-delusions so astonishing and so unpardonably silly, that you would feel perfectly justified occasionally in giving the offenders a good shaking, or in dashing in their faces a little clean and perfectly cold water. Failing any opportunity for administering such prescriptions as these, the patient may improve under a mild course of ridicule, and gain by being laughed at. It would do him no harm to try the treatment, at all events. We give up all such, as

fair game for good-tempered irony, and every species of banter and fun. But the infallible persons whom we began by describing, extend their condescension or their supercilliousness over a very much wider range of human life and character, and we are not by any means prepared to admit with them that, with a few inconsiderable exceptions, all the members of the human family are to be classed as either deceived or engaged in deceiving others.

We would remark on such a view in the first place, that the very people who affirm this rule, and claim to be the sole exceptions to it, are themselves the most egregiously deceived. It is quite as great a blunder to believe the world to be very much worse than it is, as to believe it to be very much better than it is. When the Vicar of Wakefield's son was beguiled into taking a gross of green spectacles in exchange for a horse, he was not more completely and shamefully taken in, than he is who allows himself to say deliberately and at leisure that all men are liars. The patients in the asylum where John Clare the poor poet lived so many years, would perhaps not have honoured him with the same courtesy and profound deference which they actually showed, if they, as well as he, had not been mad; at the same time their behaviour to a poet who possessed undoubted genius was in itself a great deal more sane than the way of measuring men and things which acknowledges no standard of value but the money standard. Alnaschar himself, when he kicked over in his reverie of riches the basket of china out of which he had to make his fortune, was not living in a more unreal world, than the people who see everything through the coloured glasses of suspicion, or of contempt for the understanding of their neighbours.

But so far, we may be told, our argument simply goes to prove that all the sons and daughters of Adam, instead of one division out of two, are alike in the wrong, or at least all in some way or other deceived. A second remark, therefore, which may be best made at this point, is that deception is one thing, and illusion another, and that it is the latter, not the former, which is all but absolutely universal. Even illusion is a word not altogether expressing the idea which we wish to convey, but it is the best we can find. To do literally what Sydney Smith professed in jest that he did in hot weather, namely, to take off your flesh and sit in your bones, is not more impossible than to divest any fact whatever, material or moral, of the associations which it borrows from your own mind, as you perceive and consider it. As unconsciously as certainly, our imagination finds out everywhere this or that trait which it expects to find, or magnifies unintentionally those features of an object which our ideal of that object leads us to single out with attention and interest. Or a process somewhat similar may go on in an inverted manner. If I have a weak imagination, and my sympathies are few and contracted, then, instead of adding anything to the real attributes of an object, the way in which I insensibly modify it to my own view, is rather to leave out something, or to take something away. I see so much less in it than really belongs to it, and characterises it, that the idea which I form is as utterly remote from the truth as if I were to double or treble the dimensions of the object, or to lay on several coats of artificial colour. As without believing no one ever understands what faith is, and as love cannot be learned without loving, so there are thousands of people going about the world, blind to one-half or three-fourths of the elements of worth which exist in persons whom they live with, or meet every day. Is not this strange insensibility also an illusion, or are not its consequences, at any rate, illusions? It is a disappointing illusion, certainly, to mistake grapes or peaches in a picture for real fruit; but is it a less serious mistake to walk under the very shadow of the juicy and ripe clusters, and conclude they are only make-believe, or as bitter as apples of Sodom? If we must take into our waking life some constituent from dream-land, we had rather it were pleasant than painful. It may be indeed, that this is half the secret of habitual cheerfulness. So very many things in this world vary and alternate in their aspect, and change even from moment to moment, like a cloud which dissolves or expands while we gaze, that it is of some importance to every man whether he is quicker to recognise the bright or the dark side of the facts which crowd his life. Are his illusions for the most part "children of the light and of the day," or do they relish more of the empire of chaos and "old night"?

It may be added, as a third and final remark, that apparent illusions of one class, and a very large one, are not, properly speaking, illusions at all; they are simply the truth, but the truth arrived at in another way than by logic. Supposing him to be in moderately good health, the character of a man's impressions will in general be found to correspond very closely to his moral condition, and the moral atmosphere which he breathes. Where this is very high and very pure, he will still imagine more than he sees, but it will be very much what he would see if he could see it. Though he may have no pretensions to the creative power of genius, his moral instincts enable him to fill up the blanks in his knowledge, in a way analogous to the happy guesses and divinations of genius. In other words, the health of the soul carries health to the imagination, and we have enough respect for this latter faculty, and enough of faith in the wisdom and goodness of its Divine Creator, to believe that the more its action is sound and well-balanced, the nearer do its suggestions come to the very truth and reality of things. It is not by accident that a good man's affinity for goodness of all kinds, makes him continually and happily aware of unobtrusive excellences in others, and delicate shades of beauty in character, which escape all eyes which are not opened as his are. Is it parents who are always foolish in watching so closely the amusing words and ways of young children? Or is it people who have no children themselves who, for want of the fatherly and motherly instinct to sustain and stir their attention, fail to perceive that of all wonderful things in this world, there is nothing more wonderful than the revelation of heaven and earth, as it were every time afresh, to a human mind, and the gradual coming out of the powers of body and mind as each human being discovers gradually what the heaven and earth are, into relation to which it has come? O wisely-foolish mothers, who see afar off the possibilities of greatness or of usefulness which that infant in your arms may yet realise! O happy illusions of the wife, who finds in her husband the type of manhood, and of the husband, to whom his wife represents all feminine perfectness and grace! Illusions like these, if such they be, are of the kind which St. Paul at least does not ridicule, when he speaks both of bearing all things, and of hoping all things, believing all things.

POLITICAL OPINION.

Mr. Seymour Fitzgerald was on Thursday entertained at a public dinner given in his honour by his late constituents at Horsham. In acknowledging the toast of his health he referred at some length to the general result of the late election, and insisted that it afforded no evidence whatever of a reaction adverse to Conservatism. On the contrary, it tended to show that Radical doctrines were not the creed of the nation. For many a Liberal had been returned upon a profession of Conservative principles, whilst it was not the extreme section of the Government to which the country gave its support, but the party of Lord Palmerston, whose Toryism was denounced by a considerable portion of the Liberals themselves.

The friends and supporters of Messrs. Newdegate and Bromley celebrated the return of those gentlemen by a dinner at the Exchange Assembly Room, Birmingham, last week. The Right Hon. C. B. Adderley, M.P., presided. In the course of his speech, Mr. Newdegate said he stood before them as an independent member.

I speak to you, not so much as a partisan—I speak to you as one who recognises that amongst the Liberal party there is growing up a Conservative party who shall supplement the Conservative party, who in the future shall be identified, when occasion arises, with the Conservative party. But I am one of those who lament that it ever should have been said that Lord Palmerston is as good a Conservative as any leader of the Conservative party. Would that that never had been believed: and then we should have had a Conservative party in this country depending on the great principles of the Constitution, and instead of leaving us to lament the losses that have been sustained by the party in several of the counties, they would be rejoicing with yourselves over the victory which has been achieved here. Adverting to the subject of reform in Parliament, the hon. gentleman (after dwelling on some statistical and other topics more immediately affecting the local election) proceeded:—The measure of representation of the several classes in this country is a question of detail and not of principle, important detail, deciding how the intelligence and the property of this country shall be so represented that it shall not be overborne by mere numbers. But it is a question of detail; and in 1831 and 1832 the Conservatives were rash to make it a matter of principle. That was the most fatal mistake the Conservative party ever made. For eleven years they were excluded from office on that ground. . . . . I have always felt that the question of Reform was one upon which the Conservatives should seek to show that they had no special party object to serve by defending the Whig Radical measure of 1832; and I am happy to say that in the course of years the Conservative party have adopted that line, the question of reform has been brought within the sphere of practical politics, and now, as your chairman has told you, you find Mr. Lowe, you find Mr. Bass, you find Whigs and Radicals prepared to defend the order of things established in 1832, whereas if you had opposed the second reading of the Reform Bill you would have had a party cry again, and a charge made in all the excitement and all the revolutionary fervour which characterised the passing of the first Reform Bill. Such has been the course of events, and I rejoice at the course they have taken.

At a dinner given at Stoke-on-Trent, to Mr. Buller, the recently-erected member for North Staffordshire, Mr. Bass, M.P. for Derby, was one of the speakers, and dwelt at some length on Parliamentary reform:—

To show the effect which a 6*l.* franchise would have, Mr. Bass said the present constituency or borough he represented included 25 per cent. of the labouring population, and 50 per cent. of small shopkeepers, whose interests were identical with those of the working classes. The constituency numbered 2,456, and a 6*l.* franchise would add 3,850 to these 2,456, making 6,300, and of the 3,850 added, 3,660 would be working men, and only 184 of all other classes. That being so, they would perceive that labouring classes would more than double all the other classes put together under a 5*l.* franchise, and it must be a matter of considerable anxiety how such a state of things would work. (Hear.) . . . . Dr. Temple had put forward a scheme of Reform by which 140 members were to be taken from small boroughs and given to counties with a rating franchise like the municipal franchise, but they must recollect that those 140 members were bound to vote against such a redistribution of seats, and it would be hopeless to expect to carry such a scheme. But it occurred to him that it would be possible to adopt some such plan as this:—To take one member for each of the small boroughs and give them to the working-classes, with a similar franchise, by which means they would have 128 members for whom the working classes would be able to vote, and who would represent these classes. (Hear, hear.) It would bring within the pale of the Constitution a vast multitude of people and give them an interest in the government of the country, would increase their regard for the country, and would be a very useful measure. (Applause.) It had been objected to as militating between classes, but they had now distinct classes of voters, and he believed that they would in a measure amalgamate by all doing their best to return the men to Parliament most fitted to promote the prosperity of the country.

PROPOSAL FOR THE ESTABLISHMENT OF AN INTERNATIONAL TRIBUNAL, OR HIGH COURT OF NATIONS FOR THE SETTLEMENT OF INTERNATIONAL DISPUTES.

At the request of an esteemed correspondent we give insertion to the subjoined communication:—

The following proposal is made by an octogenarian, who has long been deeply interested in the question of preserving peace between nations by the establishment of a tribunal for that purpose. It is his earnest wish that the suggestions here made may be the means of directing public attention, especially that of statesmen, to the consideration of this important subject. Were such a method practically adopted by the nations of the world for the prevention of war and all its consequent horrors, his desire would be accomplished. The object sought is the application of reason to the settlement of such disputes, which he believes, without at all disparaging the efforts of modern diplomacy to that end, would be most effectually secured by an authorised tribunal, to which such differences would be as naturally referred as are disputes between individuals to ordinary courts of law.

The constitution and duties of such tribunal may (in outline) be shortly described as follows:—

1.—It should be designated "the International Court of Arbitration, or High Court of Nations."

2.—It should consist of two representatives of each nation acknowledging its constitution, selected from the wisest and most experienced of its statesmen, and receiving an adequate remuneration for their services.

3.—The appointment of such representatives to be made in every instance by the governing authorities, who, as being armed with the power of declaring war and peace, are the most fitting for the purpose.

4.—It should meet periodically in Paris, London, or some other capital, and be fully empowered to lay down laws and regulations for its own government.

5.—The court to be appointed either annually or at longer intervals, and to remain a standing tribunal to be assembled whenever necessity may arise for its services.

6.—The revision and improvement of international law, with a view to its being placed upon a more satisfactory and recognised basis, would be one of its first tasks.

7.—The jurisdiction of this court should be limited to the relationship of nations *with each other*, the principle of *non-intervention in domestic matters* being strictly maintained. It should not interfere in any dispute unless negotiations for an amicable settlement have failed, in which cases its decision should be invited by the aggrieved Government, instead of issuing a declaration of war.

8.—The sittings of the Court, like all other tribunals, to be public; and the questions submitted to be decided by a majority of the judges present.

9.—The judges in every case to be the representatives of such nations as are not interested in the matter in dispute, the representatives of which will act as advocates of their respective Governments.

10.—The general expenses of the court to be defrayed by an adequate contribution from each nation forming one of its constituent elements; the salaries of the representatives being paid by their respective Governments.

11.—The decisions of the court shall be maintained by the suspension of diplomatic relations between the remaining States and any one of their number refusing to abide by its decision. The honour of all the nations forming the court shall be pledged to the maintenance of its authority. Any State levying war contrary to its decrees to be guilty of piracy.

It is hoped that these suggestions, imperfect as they are, and thrown out merely to indicate the possibility of such a tribunal, may receive due consideration at the hands of statesmen and diplomatists; and that they may in this or in some more perfect form become part of the recognised international law of the world. The existence of the proposed court would have a decided tendency to remove all disputes from the region of passion into that of reason, and, by the interval which would necessarily elapse between any rupture of friendly relations and their decision, would frequently induce a calmer judgment on the part of the disputants, and by this means alone prevent many wars.

THE CHERBOURG FETES.

The Channel squadron left Portland Roads for Cherbourg on Sunday evening. The whole of the vessels of the Channel squadron, under the command of Sir Sidney Colpoys Dacres, K.C.B., Rear Admiral, consisting of her Majesty's ships Edgar, 71 (flag-ship); Achilles, 20, ironclad; Black Prince, 41, ironclad; Defence, 16, ironclad; Prince Consort, 35, ironclad; Hector, 24, ironclad; Research, 4, ironclad; Liverpool, 39, screw wooden frigate; Octavia, 39, screw wooden frigate; Constance, 39, screw wooden frigate; Trinculo, gunboat, tender to the Edgar; and Salamis, paddle despatch vessel, left Portland Roads at a quarter to seven o'clock. Anchors were hove short at six p.m., and at the time first stated all weighed anchors. After rounding the breakwater, the fleet were divided into two divisions, all of them being under plain sail; the ironclads to leeward, and the rest of the fleet to windward. The departure of the fleet was witnessed by hundreds of people, the "Look-out" and the "Nothe" at Weymouth being lined with spectators. The wind was fresh from south-west.

The Osborne steam yacht, Commander D'Arcy, left Portsmouth on Monday morning for Cherbourg, with the Duke of Somerset, K.G. (First Lord), Admiral the Hon. F. W. Grey, K.C.B., and Rear-Admiral E. G. Fanshawe, Lords of the Admiralty; Capt. Hall, Secretary to the First Lord; the Earl de Grey and Ripon, Secretary for War; and Sir Richard Mayne, Chief Commissioner of Police. The Enchantress, Admiralty yacht, Staff-Commander Petley, with Lord Clarence Paget and Lady Paget, and Mr. Hugh C. E. Childers, M.P., and Mrs. Childers, followed the Osborne. The Royal Sovereign, turret-ship, Captain Herbert, also left Spithead, for Cherbourg.

It is understood that the French fleet will arrive at Spithead on the 28th inst., and their stay will extend to the 2nd of September, during which time the flag officers will be entertained on board the Osborne by the Duke of Somerset, as First Lord of the Admiralty. General invitations will be issued for a dinner at the Port Admiral's, and also on board the Duke of Wellington. A review of the troops will take place on Southsea-common, on the evening of which day the French officers will be guests of Lieutenant-General Sir C. Buller, and a banquet on a grand scale, to be followed by a ball from the mayor, town council, and inhabitants of the borough generally, will probably close the festivities.

Letters from Cherbourg state that there is great excitement in the town, and great numbers of excursionists have gone down from Paris, in spite of the immense counter attraction of the Paris fêtes, and the Emperor and Abd-el-Kader at Châlons. There will be very few naval evolutions at Cherbourg, the whole demonstration resolving itself into the pacific every-day element of banquets and balls on an extensive scale. At night on Thursday, or at latest at daybreak on Friday next, the English squadron sails for Brest, where it is understood in a vague but confident manner there is to be at least another dinner, and it is hoped another ball. From Brest the two fleets will return under easy steam to Cherbourg. A telegram from Cherbourg of August 15, says:—"The English fleet arrived here yesterday, and was appointed the place of honour in the harbour. The town is crowded with visitors."

THE HARVEST.

The Home Counties.—This has been a week of anxiety for the agriculturists. The fine summer weather has left us — and some days of rough, boisterous wind and rain have succeeded. In a word, the work of the harvest-field has been checked—and we have encountered the "broken" weather, which is always more or less damaging to the progress of the harvest, and to its results. A large breadth of corn had been cut up to the middle of last week; and, while some had been carried, a far larger quantity would have also been secured, but for the rain which fell at the latter end of the week, and which, on Saturday, came down in soaking showers, completely driving all harvestmen out of the fields. A fine dry time is now all-important, and the weather of the next few days will be watched with much anxiety. As yet the rain has, we conceive, done but little real mischief, however inconvenient and troublesome the check to harvest work has been. The real evil lies in the continuance of moisture, as the effect of every shower is then cumulative. For the turnip and other root crops—and for the pastures—the weather of the past week has been most beneficial, and its influence is everywhere visible. In fact, nothing could be more opportune than the rain with respect to these crops. —*Sussex Advertiser.*

North of England.—We publish to-day accounts carefully collected by our correspondents of the state and prospects of the harvest in Yorkshire and the North of England. As the reports relate to an extensive district, they naturally vary with the character of the soil and of its position. On the whole the prospect appears encouraging. Nearly all our correspondents agree that the wheat crop will be equal to the average of the last few years, both in quantity and quality. The reports are not quite so favourable with regard to oats and barley, of which there are complaints of deficiency in the straw, but even of these crops most of the reports speak of an average. In the Malton district, the farmers complain of a disease which affects the upper portion of the plant, but this appears confined to that part of the country, and will not seriously affect the general yield. There is a pretty unanimous concurrence of opinion to the effect that the turnip crop will be almost a failure, although here and there are more encouraging reports. On the other hand, that valuable esculent, the potato, has perhaps never, within the last few years, been so excellent. There is no appearance of the epidemic that has so often destroyed the root, and we may entertain the hope that this useful vegetable will be both plentiful and good. Harvesting has commenced ten days or a fortnight earlier than last year, a circumstance which is not without importance in estimating our food prospects.—*Leeds Mercury of Monday.*

Midland Counties.—The harvest has been generally successful throughout the midland counties, which has been much earlier than heretofore, but farmers have been greatly inconvenienced by the want of Irish labourers, great numbers of whom have emigrated to America of late years during the war. Stone fruit is universally plentiful, and pears partially so, but apples were so extensively blighted in the dry weather that cider has been raised in price already.

UNIVERSITY OF LONDON.

The following are lists of candidates who passed the respective examinations indicated:—

FIRST B.A. EXAMINATION.

Examination for Honours.

Mathematics and Mechanical Philosophy.—First Class.—Clifford, W. K. (Exhibition). Trinity College, Dublin.

Latin.—First Class.—Rickaby, J. J. (Exhibition), Stonyhurst College; Sircom, S. F., Stonyhurst College; Coveney, C. J., St. Mary's College, Oscott; Tarring, C. J., City of London School; Collier, E. A., King's College. Second Class.—Thompson, E. S., Independent College, Taunton; Laing, R., St. Cuthbert's College, Ushaw; Nixon, A., Tunbridge School, Equal; Escott, C., New Kingswood School; England, E. B., University College; Fitzgerald, D., University College and Private study; Lee, T. G., University College, Equal. Third Class.—Heath, E., King's College; Pringle, W., private study; Taylor, G. J., private study; Robson, R., private tuition; Winter, S. H., private study; Miller, J. A., St. Mark's College, Chelsea.

English.—First Class.—Alsop, J. W. (Exhibition), Queen's College, Liverpool; Klamborowski, L., A. Klamborowski, Esq.; West, A. S., University College; Taylor, G. J., private study. Third Class.—Sheldon, C. Owens College; Mortimer, J., University College.

French.—Luckie, H. (Prize), Université de Paris and private tuition; Bigg, R. (creditable mention), private study; Sheldon, C., Owens College; England, E. B., University College; Klamborowski, L., A. Klamborowski, Esq.; Moses, D. L., University College; Lee, T. G., University College; Taylor, G. J., private study (equal); Miller, J. A., St. Mark's, Chelsea.

German.—Luckie, H. (Prize); Université de Paris and private tuition; Bigg, R., private study.

FIRST M.B. EXAMINATION.

Entire.—First Division.—Garrett, W. J., St. Bartholomew's Hospital; Haynes, F. H., St. Bartholomew's Hospital; Kenyon, G. A., St. George's Hospital; Langmore, J. W., University College; McCarthy, J., M.A. Dublin, Trinity College, Dublin; Parsons, H. F., St. Mary's Hospital; Richards, W. A., King's College; Smith, R. S., King's College. Second Division.—Archer, H. R., Charing-cross Hospital; Buck, T. A., Guy's Hospital; Buckle, W. T., King's College; Cavafy, J., St. George's Hospital; Groves, J., B.A., King's College; James, J., University College; Maclure, D. McLachlan, St. bef. '39, Westminster Hospital; Morris, H., B.A., Guy's Hospital; Poore, G. V., University College; Sawyer, J., Queen's College, Birmingham; Thomas, W., Queen's College, Birmingham.

Excluding Physiology.—First Division.—Raine, G. R., Guy's Hospital. Second Division.—Aveling, C. T., St. Thomas's Hospital; Berridge, E. W., St. Bartholomew's Hospital; Cheetham, J. P., Guy's Hospital; Dove, J. R. B., London Hospital; Eager, R., Guy's Hospital.

Physiology Only.—First Division.—Evans, J. A. M., University College; Ferris, J. S., King's College; Gooding, R., B.A., King's College; Grabham, G. W., St. Thomas's Hospital; Grimes, J., King's College; Hughes, J. P., University College. Second Division.—Barter, C. S., St. Bartholomew's Hospital; Birtwell, H. H., St. Thomas's Hospital; Legg, J. W., University College; Orton, G. H., St. Bartholomew's Hospital; Stokoe, P. H., Guy's Hospital.

THE HOLBORN AND RAMSGATE MURDERS.

A most appalling tragedy was begun in London on Tuesday evening and completed at Ramsgate on Thursday. A man named Southey, *alias* Forwood, well known in betting circles, had lived for some time with a married woman named White. The woman had four children—three boys and a girl—while she lived with her husband, who separated from her on account of her unfaithfulness. Since the separation the children have sometimes been with their mother, and sometimes with her husband, who seems scarcely to have looked upon them as his children. A few days ago he gave them into the care of Southey, who represented that he was going to take both mother and children to Australia. Instead of doing that he took the three boys to a coffee-house in Red Lion-street, Holborn, on Monday, and on Tuesday evening put them to bed and there poisoned them. The triple murder was not discovered until Wednesday. Southey had left the coffee-house on Tuesday evening, and nothing further was known of him. During Wednesday the father of the children happened to go amongst other persons to look at the children, and he identified them as his wife's.

The murderer, after his first crime, appears to have gone to Ramsgate, where, some years ago, he left his wife and one child. Reaching that place on Wednesday, he sought an interview with his wife, Mrs. Forwood, from whom he had been separated some years, which was at the time refused. On Thursday morning, however, Mrs. Forwood and her daughter went in company to the house of a Mr. Ellis, a friend. While there the three went to a room together, as Forwood said he had something to say to his wife. They were no sooner left alone than he shot both wife and daughter. He was taken into custody and brought before the magistrates, when he at once made a voluntary statement that he had murdered three children in Holborn. He and Mrs. White, the mother of the three children poisoned at the coffee-house, now in Australia, will be remembered in connection with a charge which, some time ago, they brought against Earl Dudley.

The inquest on the bodies of the three children murdered in London was opened before Dr. Hardwicke, the Deputy-Coroner for Central Middlesex, on Friday, and adjourned.

The inquest on Mrs. Forwood and her daughter was held at Ramsgate on Friday morning. After the bodies had been identified, evidence in proof of the murder of the deceased by Stephen Forwood was given, and the jury returned a verdict of "Wilful murder" in both cases. The coroner then issued his warrant for the committal of the prisoner.

The further examination of Forwood took place before the magistrates of Ramsgate on Saturday. On being placed at the bar he commenced taking notes, unmindful of the uproar created by the excited audience with which the Town Hall was filled. When the charge was stated against him, however, he at once applied for permission to engage legal assistance. The request was acceded to by the bench, and Mr. Gold, jun., who Forwood said had been sent down by the only friend he possessed in the world, was admitted to act as his adviser. Subsequently, the prisoner interrupted the proceedings by drawing attention to the fact that his photograph was being taken through one of the windows, and protested against it with energy, at the same time exclaiming that he was an innocent man. In the course of the proceedings Dr. Hicks gave evidence as to the cause of the death of the deceased woman and child. William Tappenden, a porter, and Mr. Livick, head constable of Ramsgate, gave evidence tending to fix the crime on the accused. Other witnesses also deposed to various facts. The case for the prosecution being closed, the prisoner, through his adviser, said he wished to ask for a remand. The Chairman said the prisoner must assign some reason to justify a remand. The prosecution had no further evidence. The adviser explained the reason to be that the prisoner might be allowed on a future day to produce certain documents and evidence. The Chairman refused, telling the prisoner that on the first examination he had warned him against reading a statement he had then prepared, thinking it was very injudicious for him to do so. As to the documents, every document that could bear on the inquiry had been seized by the police when the prisoner was apprehended. Any other document would be quite unavailing there. The Prisoner: The documents are not understood by you, nor their character, nor the ground of my asking for a remand. The ground is this—that I charge the guilt of the crime charged against others, and that a person brought to justice is entitled to show the truths which conscientiously convince him that the guilt with which he is charged devolves upon others, before being committed for trial. The Chairman: You are now alluding to the London charge, with which we as magistrates have nothing to do. Prisoner: No. The Chairman: This bench is going to send you to be tried by a judge of a superior court, and a jury of your countrymen. We peremptorily refuse to remand you. You stand committed to Sandwich Gaol, to be tried at the next Maidstone Assizes for the murder of your wife and your daughter. (Addressing the prisoner's legal adviser)—The prisoner applied to me the other day to know whether he should be tried in London, alluding to the offence committed there, or at Maidstone. We have no option in the matter. The option lies entirely with the Government, and if they wish to try him in London for the crime he is alleged to have committed there, the mode in which they would have to proceed would be under the Habeas Corpus Act. The prisoner's adviser remarked that he could be tried under Palmer's Act in London, even on the Ramsgate charge. The Chairman said he could, adding that the Bench had communicated with Sir George Grey on the matter, and that was the answer they had received. The Prisoner: I should be glad to address the Bench again. I must act upon my own judgment. The Chairman: You have had the benefit of a legal adviser. The Prisoner: Thank you: my conscience is my own guide. I wish to address the Bench. Mr. Snowdon, the magistrates' clerk, ordered the prisoner to be removed, and he was removed accordingly. As he was leaving the dock, he said he should not be doing his duty to himself or to the cause of justice if he did not protest against the committal.

From further statements in the papers, it appears that the wretched man has fully made up his mind to the worst. Notwithstanding his strange conduct he repudiates any notion of his madness, or that his acts proceeded from any other cause than the great wrong he conceives himself to have suffered. The following telegram was sent on Sunday to a person with whom he was formerly acquainted:—"Do not judge. To judge at present is to misjudge. Do not condemn." Extracts are given from a long document which Forwood has prepared, and in which he attempts to justify his acts. He contrasts his position with that of Tell, Virginius, and Abraham, and he calls on the Government to provide the means for his

defence, and the Press (whose power for good or evil he strongly urges) to give all his statements entire, and repair the injustice done him in previous reports.

A YEAR'S CRIMES.

The official reports made by the police to the Home Office state that the number of the more serious indictable crimes committed in England (those not summarily disposed of) in the year ending at Michaelmas last was 51,058—a decrease of 2·2 per cent. as compared with the previous year. The decrease was in the burglaries and other crimes against property; the crime of housebreaking was more rife. The police had to report 134 murders, 46 attempts at murder, and 773 instances of shooting or stabbing with evil intent; the first number was 13 above that of the previous year, and the last was 83. 14 murders were reported from the metropolis, and 23 in Lancashire, 9 of them in Liverpool. These are returns of crimes committed "so far as known to the police." If we accept the verdicts of coroners' juries there were as many as 246 persons murdered in England in the year 1864, 203 of them infants not more than a year old. Of the 4,214 burglaries (and attempts), reported by the police, 471 were in the metropolis; the return for Manchester reaches 702, but General Cartwright remarks in his report on the constabulary that the discrepancies in the returns of the number of indictable offences in the towns imply that in practice a uniform system is not adopted in making up the returns. The persons apprehended for the crimes thus described as known to the police were 28,734; and 69 per cent. of that number, amounting to 39 per cent. on the number of offences reported, were sent for trial. But it must not be supposed that the numbers not committed for trial represent undiscovered crime; the county and borough police returns shows that at least a fifth of the persons discharged by the magistrates were released because of the failure of the complainants to appear in support of the charge, and not on the ground of the failure of the police to trace the real offenders. In noticing now some of the commitments for trial we have to deal with returns for the year ending not at Michaelmas, but on the 31st December last. The committals of the year 1864 were 19,506, or 6·3 per cent. less than in 1863—a decrease which perhaps marks the commencement of a reaction after three successive years of increase, which followed three successive years of decrease. The decrease is not entirely confined to offences against property. In 1863 there were 83 committals for murder, in 1864 there were 70; 9 of the accused were found insane, 29 were acquitted, 32 convicted, 19 executed. The annual number of executions in England averaged 60·8 in the 10 years 1822-31, not a fourth of them for murder; 21·6 in the 10 years 1832-41, nearly half of them for murder; 10·7 in the 10 years 1842-51, almost all for murder; 10·5 in the 10 years 1852-61, almost all for murder; under the Acts passed in 1861, treason and murder alone have capital sentence, and the executions have been all for murder—15 in 1862, 22 in 1863, 19 in 1864. The executions for murder averaged 13·2 in the 10 years 1822-31; 10·4 in the 30 years 1832-61; 18·7 in the three years 1862-64. The proportion in 1864 was one in 1,093,301 of the estimated population. But there is a great mass of minor crime of which we have not yet spoken, the offences dealt with summarily by the magistrates. The number of persons summarily convicted in the year ending at Michaelmas last was 300,731, an increase of 6 per cent. over 1863. The offences were of great variety of guilt, a large proportion slight offences or mere irregularities, for nearly 188,000 were punished only by a fine. 25,306 persons, however, were convicted of stealing or attempting to steal; 68,881 of drunkenness; 2,683 for aggravated assaults on women and children; 2,358 for cruelty to animals; 6,990 for trespassing in the daytime in pursuit of game; 567 for night poaching; 720 under the Poaching Act of 1862; 270 for selling unsound food; 5,924 for begging; 4,718 for offences against the Weights and Measures Act. 6,548 beershop-keepers were convicted for offences against the Acts relating to beershops, and 3,193 licensed victuallers for offences against the Acts relating to their houses. Right or wrong, or a little of both, 553 persons were convicted for offences against the Lord's-day Act. The total number of persons apprehended for indictable offences or proceeded against summarily last year was 469,502; the number in the previous year, was 452,273; 29 per cent. were persons of previous bad character. During the last year proceedings were taken against 88 per cent. of the number of known thieves who were at large, against 70 per cent. of the number of prostitutes, and against 64 per cent. of the number of vagrants and tramps. The number persons actually sent to prison in the year for other causes than for debt (reckoning more than once persons sent more than once), was 128,077; but 9,184 of them should hardly be counted, as they appear to have been persons on remand who on further investigation were discharged. The number of the residue may be analysed thus:—94,611 sent to prison on summary convictions, 2,923 for want of sureties, 2,071 military offenders, 19,658 persons committed to take their trial. Of the persons committed to take their trial 14,726 were convicted. Such is our black list for 1864.

A yacht, named the Dagmar, has just been completed for the Prince of Wales, and is now in the Solent.

Court, Official, and Personal News.

The royal yacht Victoria and Albert reached Antwerp on Wednesday evening, after a fine passage from the Thames. Her Majesty was received by the Duke and Duchess of Brabant, and proceeded by special train to Darmstadt. The royal party reached Coburg on Friday morning, and immediately went on to Rosenau, where they remain till September 3. On Friday afternoon the Prince and Princess of Wales arrived at Cologne, and after a short stay proceeded to Coblentz on their way to Coburg. The inauguration of Prince Albert's statue in the market-place, Coburg, will take place on the 26th of August.

The formal recognition of Prince Albert of England as heir to the Duchy of Saxe-Coburg took place at the capital of that State on the 6th, being the 21st anniversary of his Royal Highness's birthday.

The Duke of Cambridge has left Gloucester House for a tour in Germany. In the first instance the Duke will visit his mother and the Princess Mary at Rumpenheim, near Frankfort. His Royal Highness is expected to be absent for about a month.

Viscount and Viscountess Palmerston are expected to leave town in a few days. The noble viscount is in better health, and daily takes carriage drives. Mr. Milner Gibson has left Cowes on a cruise in his yacht. Sir Charles and Lady Mary Wood and Miss Wood have arrived at Homburg, where they purpose staying a few weeks. The Duke of Somerset has embarked at Portsmouth, for Cherbourg, in the Enchantress. Sir George Grey left town on Saturday evening for Hallodon, Northumberland.

It is generally understood that Parliament will meet towards the end of November for the purpose of swearing in members and the election of Speaker, but will not assemble for the despatch of business till the first week in February.—*Pall Mall Gazette.*

Lord Lyons will succeed Sir Henry Bulwer as Ambassador at the Porte.

Captain the Hon. F. A. Stanley, M.P., second son of the Earl of Derby, has retired from the army.

The Devonshire papers report that it is the intention of the Crown to confer a peerage on Sir George Stucley, Bart., M.P. for Barnstaple. His title, it is said, will be the Earl of Hartland.

The Lord-Lieutenant of Ireland has conferred the honour of knighthood on John Howley, Esq., Q.C., the Queen's First Serjeant in Ireland, in recognition of his efficient and valuable services as chairman of the county of Tipperary. Sir John Howley was fifty years at the Irish bar, and spent no less than thirty of these in judicial employment.

Law and Assize.

A Clergyman in Difficulties.—A curious case of libel was tried last week before Mr. Baron Bramwell on the Northern Circuit at Manchester, in which the plaintiff, a clergyman of Liverpool, conducted his own case, having been deserted by his counsel at the last moment, in consequence, it is said, of his having desired to restrict their discretion in the management of the cause. The plaintiff, the Rev. James Kelly (not Rev. John Kelly, who may suffer some inconvenience from bearing the same initial and surname as this worthy clergyman), who is the incumbent of St. George's Church, Liverpool, claimed damages of 5,000*l.* against the editor of the *Liverpool Mail*, for a series of articles written upon him in that paper. After delivering himself of a prefatory strain of complaint against the profession of the bar generally, with a view of bespeaking the sympathy of the jury in his behalf, he proceeded, in spite of repeated interruptions by the judge and jury, who wished to bring him to the point at issue, to give a sort of autobiographical sketch, followed by a repetition at length of the sermon which had given occasion to the comments in the *Liverpool Mail*, forming the counts of the indictment. It appears that in his capacity of incumbent at St. George's, he had taken occasion to preach against the Prison Ministers' Bill and the admission of a Jew to the mayoralty, and the defendant had replied to him in articles from which the reverend gentleman culled the following phrases:—

Shallow and vainglorious—impudent and arrogant—Irish impostor—Irish want of candour and straightforwardness—impracticable folly—crazed apostle of hyper-Calvinism—knave—perfectly wolfish—sucking in wolf's milk from his youth—arrogant parson—lashing out with envenomed tongue and scorpion stripes—would fain crush all who doubt and dispute his infallible popedom—would ruthlesaly ruin them in this world as well as that to come—an Irish nuisance—the writer of an angry and semi-savage letter—a threatening letter—proverbially pugnacious—ill-conditioned and foul-mouthed—a more conceited creature hardly lived—notoriously self-sufficient—imperious, overbearing, cantankerous—intolerably quarrelsome—crazed high Calvinist—sham bishop and impostor on public credulity—despicable jesuitry—jesuitical evasions—virtually atrocious falsehoods—Irish audacity—brazen denials—the writer of a vile threatening letter—English illegality—an atrocious and threatening letter—an incumbent despotic to his curate—turning the Church into a bookshop—introducing into it a regular dining-table — revolting irreverence—the Donnybrook Kelly in contrast with "gentleman Kelly"—mendacious fabricator and rampant Antinomian.

After occupying the time of the court for about three hours and a-half in opening his case, he was placed in the witness-box, where, after being sworn, he began—

I declare on my oath that I have been a clergyman of the Church of England for thirty years. My first charge in this country was as a curate of Trinity Church, Huddersfield.

The Judge: I cannot take that down.

Mr. Kelly: Then I became domestic chaplain to the late Duke of Manchester.

The Judge: That does not bear upon the matter in hand.

Mr. Kelly: My antecedents——

The Judge: Come to the time when you are mentioned in the articles.

Mr. Kelly (appealingly): My lord——

The Judge (severely): I will not let you overbear me again.

Mr. Kelly (turning to the court): I appeal to the court whether I have attempted to overbear——

The Judge: If you repeat that, or appeal to the court against me, I will have you turned out of court.

Mr. Kelly: My lord——

The Judge: Be quiet, sir.

Mr. Kelly: If you turn me out of court, my lord——

The Judge: Come to the time when you are first mentioned in the libels.

Mr. Kelly: Your lordship has now allowed me to. My antecedents were called in question.

The Judge: At what time does he begin?

Mr. Kelly: He does not limit the time. (Laughter.) I was called impostor. I might not be a clergyman at all if the allegations brought against me were true; and I offer my testimony, under legal advice, when I say that I am a clergyman, and have been so for thirty years.

The Judge: I have got that down.

Mr. Kelly: I submit to your lordship——

The Judge: Go on.

Mr. Kelly: I submit to your lordship that you are not treating me with propriety.

The Judge: Go on.

In cross-examination by Mr. James, Q.C., the new member for Manchester, counsel for the defendant, Mr. Kelly said he had brought other actions for libels. The following is given as a specimen of the manner in which his pretensions were treated by the defendant's counsel:—

Mr. James: You have brought an action against Mr. Edgar, your churchwarden?—Yes.

And that is for libel likewise?—Yes, a very aggravated one.

You have brought an action against your attorney also?—Very necessary.

Well, you indulged in a little correspondence in the newspapers yourself, did not you?—As far as I considered absolutely necessary.

Commenting on matters which you thought wrong?—My chief communications to the papers were in connection with these sad scandalous allegations. I only alluded in the pulpit to the grievous charges brought against me.

You condemned in the pulpit public matters which you thought wrong?—Public sentiments and procedures.

And public persons and public charities?—No.

Did you not say in your sermon that the magistrates "hastened to comply with an Act of Parliament"?—Yes, the borough magistrates. I spoke of them as a body, without reference to individuals.

Yes, but you condemned them?—Yes.

For appointing, as you call it, a Romish priest, with 300*l.* a year, being an unmarried man, with no family. (Laughter.) That was your doing?—Yes. "I have spoken of thy testimonies before kings, and was not ashamed."

Never mind what you have been doing before kings.—But it is not my doing. That is the doing of my Master.

Don't talk about that here, please: we are dealing with other matters.—I am the minister of Christ.

I dare say you are. Charity is the first duty.—Which is love.

Did you confine yourself to the privilege of the pulpit in commenting on public characters and public wrongs?—I think chiefly, if not altogether. I think my testimony from the pulpit on the subject of the appointment of a Roman Catholic prison chaplain was published in the papers. I sent it to the *Courier*.

You sent it?—Yes, and I would send it on the four winds of Heaven everywhere.

The reverend gentleman denied that he had equivocated, and threw himself upon the protection of the Court, saying he was deeply grieved that as a clergyman ——

Mr. James: Oh, as a clergyman! To the wind with that! You are in a court.—I appeal as a clergyman. A clergyman is one of her Majesty's subjects, and this is her Majesty's Court.

Mr. Kelly denied that he had written a report of one of his sermons, which had appeared in the *Liverpool Courier*, with the commencement, "Surely these forcible words, which we are happy to say were listened to with marked attention by a large and highly respectable congregation, cannot fail to have a good effect." He presumed that his amanuensis wrote it. He sent it to the *Courier* himself, having seen the editor of the *Courier*. The *Courier* was glad to get it. He did not dictate it. He left it altogether in the hands of his amanuensis, who repeated it, and who had been used to that sort of thing. (Laughter.) He had been accustomed to this sort of thing. The comment proceeded—"And we congratulate the town on the accession to the pulpit of St. George's Church of so efficient and faithful a pastor. Would that from every pulpit in the land the same clear and convincing testimony were sounded forth."

Mr. Baron Bramwell, in summing up, administered a sharp rebuke to Mr. Kelly, adding, however, that if a libel had been published plaintiff was entitled to damages, but to what amount the jury must decide. The jury, after long consultation, returned a verdict for the plaintiff—Damages, one farthing.

Lord Shaftesbury's Steward.—An application for the postponement of the trial of Robert Short Waters, steward of the Earl of Shaftesbury, charged with having embezzled and stolen sums of money, amounting to upwards of 8,000*l.*, collected on behalf of his lordship on his various estates in Dorsetshire, Wiltshire, and Yorkshire, engaged the attention of the

Central Criminal Court on Monday for a considerable time. During the hearing of the application the Earl of Shaftesbury occupied a seat upon the bench. The defendant in this case was committed by the magistrates at Sherborne to take his trial at the late Dorchester Assizes, but under Palmer's Act an application was made to the Court of Queen's Bench last term for a *certiorari* to try in London. That application was granted; hence, the indictments, twelve in number, were now brought for trial at this court. Mr. F. H. Lewis, who appeared for the defendant, applied that the case should stand over until next session. It seems that in response to Lord Shaftesbury's demand, the defendant filed a bill in Chancery claiming a balance due to him. The accountant who was deputed to examine the accounts, deposes that ever since the 24th of June last he has devoted himself almost exclusively to them, and that although he was "largely assisted" by the defendant and his clerk, and by his own partner and a clerk in his employ, he finds that a month more will be absolutely necessary to enable him to complete his investigation. The description, indeed, which he gives of the accounts is sufficiently alarming. They consist, we are told, of "estate accounts," "private accounts," "domestic accounts," "drainage accounts," "supplemental," and "other" accounts; the whole sum of 500,000*l.* being broken into innumerable drills through these perplexing channels. The defendant is charged with owing a sum to Lord Shaftesbury upon the balance, and every item, therefore, has to be "checked and traced" in bankers' pass-books, checks, and other documents. The defendant in the same way represents that "the accounts are so voluminous, and extend over so many years, that he has been unable, *even with the assistance of four persons*, to get ready his defence;" and the attorney similarly declares that "the accounts are of the most voluminous and complicated character possible." Of course, the answer is that if the accounts are "of the most voluminous and complicated character possible" the defendant made them so; that he must know them a great deal better than the prosecution, and that if they have been able to prepare their charges and instruct counsel in time, the defendant might have done the same. Mr. Waters represents that his property and his character are at stake; he is certainly not ready to defend himself, and a fair trial, therefore, would be at present impossible. The request of the defendant's counsel for a month's delay was consequently granted. This delay, however, to accommodate one side involved additional delay to accommodate the other. Mr. Giffard, Lord Shaftesbury's counsel, represented that September would be a very awkward time to collect the witnesses, and requested a further delay until October, and to this request Mr. Lewis, the defendant's counsel, acceded in the most obliging manner. The application was granted, and Mr. Giffard then represented that October would be a very inconvenient month for the counsel to be present, and requested the further delay of another month. To this request also Mr. Lewis made no objection, and the trial accordingly is postponed until November.

Miscellaneous News.

Advance in the Price of Milk.—The London dairymen have advanced the price of milk from 4d. to 5d. per quart. The dealers allege that the penny rise is inevitable, owing to the great loss of stock from disease, and the high prices of provisions.

The late Mr. Cobden.—The *Birmingham Daily Post* contains a communication from a private correspondent which states that a private subscription has been started with a view to a memorial to Mrs. Cobden, which, without a single appeal to the public or to strangers, now exceeds 27,000*l.*

Representation of Waterford.—It is said that Mr. Blake, one of the members for the city of Waterford, is not likely to take his seat when the new Parliament meets. Mr. Blake, according to report, has inherited a large property by the death of a relative in Australia, and will probably reside in future in the colony.

Singular Bequest.—Mr. Woodward, a steward to the Duke of Buccleuch, has died, leaving personal property to the amount of 30,000*l.* The whole of this he has bequeathed to his employer. The Duke, in return, has granted the widow an annuity of 500*l.* a-year. Woodward had no children.—*Ayr Advertiser.*

Passengers and Guards.—The London and South-Western Railway have just adopted the system of electric communication between passengers and guards of trains which was brought lately under the notice of the public by Mr. Preece, the telegraphic superintendent of their line. The carriage of the Exeter express are now fitted with the apparatus, and plain directions for its use have been issued.

The East London Working Classes Industrial Exhibition was closed on Saturday, Mr. Ayrton, M.P., presiding over the distribution of prizes. The cost of the 30 silver and 100 bronze medals to be distributed had been met by contributions from the Marquis of Westminster, the Earl of Shaftesbury, and other guarantors, who had kindly subscribed for the purpose. During the time the Exhibition has been open 40,000 persons have visited it.

Proposal to Turn a Chapel into a Theatre.—There is in Ramsgate an effective Gothic church, in which the late Rev. Mortlock Daniel used to preach to crowded congregations. It has been recently proposed to convert the building into a theatre, and an application was made to the local magistrates for a theatrical licence. The application was, to the credit of the magistrates, refused.—*Building News.*

The Confederate Loan.—There appears to be no prospect (says the *Daily News*) of any further dividends being paid upon the stock of the Confederate Loan, it being understood that the agents here have no money in hand to meet the amount due on the 1st of September next, nor is there the slightest reason to suppose that they will in future have any remittances for the purpose or for the sinking fund.

The Game Laws.—There were 10,117 offences committed against the Game Laws last year, being 479 more than were reported in the preceding twelve months. As many as 8,527 of these were for trespassing during the daytime in pursuit of game, 674 were for night-poaching, and the remainder for illegally buying and selling game, and against the Poaching Act of 1862.

Testimonial to Mr. Charles Paget.—On Monday evening an address, signed by a great number of working men of Nottingham, was presented to Mr. Charles Paget, late M.P. for the borough, by a deputation, which Mr. Paget received in his drawing-room at Ruddington Grange. The address, which was expressive of the admiration of the signataries for Mr. Paget's political career, and of his services to the working classes, was tastefully illuminated, and with its many signatures formed a considerable volume, elegantly bound in red morocco.

Another Dreadful Death from Crinoline.—An unmarried lady named Hillear, aged thirty-one years, living at Norwood, caught fire a few days ago from a spark which jumped out of the fire. There being no immediate assistance at hand, the poor lady was horribly burnt, and died from her injuries in Guy's Hospital. She said to the house-surgeon, "It was all through my crinoline." A coroner's jury has returned a verdict of "Accidental death by fire, through wearing crinoline."

Photography.—We have received a number of specimens from the photographic studio of Mr. Philip Crellin, of 162, Regent-street, including album portraits of Mr. Bazalgette, engineer of the Metropolitan Board of Works, Mr. Alderman Lusk, M.P., Miss F. P. Cobbe, the authoress, Mr. J. Carvell Williams, Secretary to the Liberation Society, and the Rev. Christopher Nevile. In the case of the two last-named gentlemen, of which we can best speak, the likenesses are admirable, and reflect great credit on the care and skill of the photographer.

The Earl of Leicester and his Tenantry.—The Earl of Leicester has addressed a letter to his Holkham tenantry, strongly disavowing the circular sent forth from the Holkham office on the eve of the election, with a view to influence their votes in the Liberal interest. He was in Norway at the time of the issue of the circular; he never saw it, its spirit was in flagrant contradiction to his principles and practice. At the same time he would have them think considerately of his agent, who was influenced by zeal in carrying out instructions not given in detail, to adopt "every legitimate means to achieve the return of Mr. Gurdon and Sir W. Jones."

The Road Murder.—The *Bath Chronicle* says:—"We are informed, upon what we believe to be good authority, that Constance Kent while in prison wrote her own history, and addressed it to one of the leading magistrates of the county of Wilts. The MS. is said to have contained the particulars of her previous life, her relations with her stepmother, &c., and also an explanation of the mode in which she committed the murder—namely, with an old razor out of one of her father's cases, which she ground to a point, and made stiff by hammering the rivet, having, before taking the child out of bed, gone and opened the doors and windows."

The Torquay Child Murder.—The execution of the sentence of death passed upon Charlotte Winsor at the recent Devon assizes, for the murder of an infant, has been respited until Monday, the 27th of November next. This course has become necessary, in consequence of a grave doubt raised by a very high judicial authority as to the legality of the discharge without a verdict of the jury before whom the convict was tried at the last Lent assizes for the same offence. This doubt has been communicated to the Lord Chancellor, who considers that it ought to be submitted to the judges for their opinion. To effect this object the execution of the sentence has been stayed until the end of next Michaelmas Term.

Thames Water.—In the evidence just published, which was taken before the Commons' select committee of last session on the Thames river, it was mentioned that Cricklade, Lechlade, Oxford, Abingdon, Wallingford, Goring, Streatley, Pangbourne, Reading, Wargrave, Henley, Marlow, the Wycombe stream, the Ray mills (near Maidenhead), the Taplow gasworks, and Windsor, with most of the mansions and houses on the banks of the Thames, discharge their sewage and refuse into that river above the water-works at Hampton Wick and Thames Ditton, which supply the metropolis. The pound locks, however, at various points of the river—thirty between Oxford and Staines—turning the river into a series of ponds, stop the sewage to a certain extent. In all of them a deposit is found, which has to be taken out, and is thrown upon the land; otherwise the pounds would in many instances be completely blocked, and the locks would not work. Windsor Castle is supplied from Romney pound. But if people follow the example of fish in regard to purity of water, manufactories should be most feared. The refuse from these is poison to the fish, says Mr. Frank Buckland; but pure sewage, clean dirt, as he calls it, he considers not likely to stop salmon from coming up the river. At Windsor, he says, he used to give the man who had charge of the great sewer half-a-crown to turn it on at a certain time in the day, and it brought the fish up. Nobody, however, would eat them afterwards; they "did not like the notion of it."

The Cigar Ship.—Mr. Wynan's steam yacht, commonly known as the "Cigar Ship," is now nearly ready for launching, and a very high rate of speed is anticipated. Her construction is certainly strange, even in these days of audacious innovation. She is 256 feet long, and her section amidships is a perfect circle sixteen feet in diameter, from which she tapers away fore and aft to two fine points. The engines are of great power, no less than eight indicated horse-power to every ton burden, and the screws, one at each end, are four feet greater in diameter than the greatest breadth of the vessel. At each point a length of sixteen feet revolves with the screw. The exterior surface is constructed with the greatest possible smoothness, so as to present the minimum of resistance by friction, all the rivets being countersunk. Hull, engines, furnaces, boilers, and screws are all constructed on entirely new principles. It is stated that upwards of 100,000*l.* has been expended in her construction, and it is anticipated that she will attain the speed of twenty-five miles an hour.

Shooting an Officer at Chatham.—On Friday afternoon, Major de Vere, R.E., whilst speaking to some brother officer in the square of the Chatham barracks, waiting for the mustering of his men on parade, was shot by a private named Curry, nineteen years of age. The man fired from the window of his room, and the ball entered the left shoulder of Major de Vere, and passed through the lungs. The wound was declared by the regimental surgeon to be mortal, but on Monday Major de Vere was a trifle better, and from the fact of his having lingered so long hopes are entertained of his ultimate recovery. The man Curry was immediately arrested, and whilst being removed he expressed a hope that Major de Vere was dead. The crime was evidently premeditated, as Curry had by him a second gun, and appeared to have determined to be revenged for some imaginary grievances. On Monday, during his brief examination and while before the magistrate, he appeared to treat the matter with the utmost indifference, and was, apparently, the only unconcerned spectator in the court. His only regret, from his frequent remarks to that effect, would appear to be that he did not succeed in his intention to take Major de Vere's life, the one topic on which he continues to dilate being that officer's alleged "tyranny" towards him.

A Lady's Speech at a Conservative Dinner.—At a banquet just given at Devizes to Sir George Jenkinson, the unsuccessful candidate for North Wilts, Lady Jenkinson responded to the toast of her health. She felt (she said) that it was most unusual for a lady to address a meeting of this kind, but it was also unusual for ladies to be invited to dinners given in honour of their husbands. She must admit that it was owing entirely to her husband's merits that she was present. As she had found him true, so would all of them. Tuesday was the twentieth anniversary of her wedding-day, and he had always followed the same uniform truthful course. She hoped that all the married ladies present would find on the twentieth anniversary of their wedding-day that they had a husband who never, to their knowledge, swerved from the truth, however unpopular that truth was to make him—however much, in a worldly point of view, it was to his disadvantage, he would never swerve from it. From the time when she was three years old she lived among Conservatives in a Catholic country (Ireland), where party spirit ran very high. She had always heard that the Conservatives were the truest people in the world, and she had always found it so. She thanked them for their kind reception.

Mr. Gladstone and Lord Malmesbury.—These statesmen have had a passage of arms, in reference to something which the former said in one of his South Lancashire speeches. It will be remembered that one of the Tory tricks at the general election was to draw a disingenuous comparison between the expenditure of the Liberal Government in 1860-61, and that of its Tory predecessor in 1858-59, ignoring the vast augmentation of the expenditure under Tory auspices in the intervening year. Mr. Gladstone, when his tongue became unfettered by the result of the election at Oxford, exposed this artifice, and referred to another source of expense—the war in China, which he attributed to the policy which led the Government of which Lord Malmesbury was a member to send a fleet with the envoy who was to go to Pekin. In doing this Mr. Gladstone mentioned Lord Malmesbury's name, and his lordship, who thought that Mr. Gladstone wished to saddle him with an "undivided odium," and to make a "sneering attack" upon him, wrote to say that the Tory policy was approved by Earl Russell. Mr. Gladstone replied in the third person, saying that it did not appear to him that there was much matter or occasion for controversy between the ex-Foreign Minister and himself. However, he failed to perceive that the approval by Lord Russell of the conduct of British agents abroad, in obeying the directions which they had received from the proper authority in England, was the same thing with having given those directions. He added that he was quite unconscious of the insinuations and sneering references to which Lord Malmesbury had alluded, it being his habit to state with great plainness what he thought in regard to public affairs. Lord Malmesbury upon this acknowledges the letter in due form, and sends the correspondence to the papers.

Literature.

"THE GAYWORTHYS."*

We have no misgivings in promising our readers a real treat in *The Gayworthys*. It is a genuine New England story, full of the freshness of a country where simple pleasures are not used up, and life has still interest enough without mystery and melodrama. Its characters are such as may be every day met with, where false polish has not reduced all to dull, flat uniformity; and they are real characters, not illusions. There is a type of novel which depicts a life that seems to have grown exaggerated and rank. Its heroes are wonderful beings, with muscles and physique of iron, and passions uncontrollable as the tornado or blasting as the simoom; its heroines, women whose appearance in the ball-room or at the "meet" turns half the world wild, and whose impetuous nature finds the path of virtue and purity quite too tame and uninviting. But we do not write for those who crave this highly seasoned fare, and our readers will hear without regret that they are bidden to an entertainment from which the great part of the *dramatis personæ* of the "sensation novel" are excluded.

The author—whom we can scarcely be mistaken in presuming to be a lady—relies for the main interest of her story upon the development of character. There is enough of incident to tempt the reader on from step to step, but it is, for the most part, of that kind which belongs to every family or village chronicle. Dr. Gayworthy is the old-established medical practitioner of the village and district of Hilbury. At the opening of the story, he is a widower for the second time; with a family consisting of one married and two unmarried daughters; and besides these, a step-grandson with this child's mother. Joanna and Rebecca, the two unmarried sisters, are admirably drawn. Joanna, especially, with her downright views of things, and her contempt for the shows and vanities found in Hilbury no less than in Belgravia, and her deep tender religiousness withal, will be a universal favourite. Hardly less so—if at all—will be her quiet, retiring, more recluse-like sister, who might have been the prize of the young minister of Hilbury, the Rev. Gordon King, had not the latter, in his blindness, turned aside to mere worldly prettiness and coquetry. Jane Gair, the married daughter, is a full-length portrait of a scheming, managing, worldly woman. Gershom, Dr. Gayworthy's step-grandson, and Say (short for Sarah) Jane Gair's only child, are the two characters about whom the more exciting interest of the story gathers. As far as these two are concerned, it is a tale of "thrums" quite as much as of threads. Between Gershom and Say lies the deep mistrust engendered in the former by the utter hollowness and even base artifice and duplicity, which had characterised the mother of the girl whom it was natural that he should love. And it is with no little art that the story is told, how childish fancy ripens to womanly devotion, and how, in spite of repeated rebuffs, confidence and tenderness gain the mastery, and a high, pure love is the lifter up of both to higher regions of faith and consecration. But we must not spoil the story for our readers; and we shall therefore say nothing more as to the plot.

Religious experience—as belonging to the groundwork of character—forms an important element in "the Gayworthys." The piety of Rebecca is of the genuine, noble, Puritan style. That of Joanna partakes more of a spirit of free joyous reaction towards—not worldliness, but—true spontaneous humanity. Gershom drifts loose from all religious belief for a time, and is aided in his return to it by the after all deeper intuition and the more loving, trusting nature of Say. Edward Blackmere, the sailor, whom Gershom consorts with on his voyages, has been all round the world, and his conclusion is that God isn't in it anywhere, that if He were, He wouldn't allow things to go on as he (Blackmere) has seen them to do. He is induced to go to church one day, and what the preacher says about election elicits from him some remarks more forcible than reverent:—

"I've never had much good of preachers; and till this blessed morning, I haven't set foot in a church for over twenty years. And what do they tell me when I do come? You heard it. The man stood up and explained the Almighty's secret plans. He don't *mean* to save everybody. Now, I am only a poor devil of a sailor, and of course, I don't know; but if *I* came with a lifeboat to a wreck, I'd make no such half job of it. *I'd save every soul on board, or I'd go down trying.*"—ii. p. 135.

But it is pleasant to see how, what strikes Blackmere at first as an utterly hard and forbidding doctrine softens before childlike trust and submission. The author does not attempt any solution—or half-solution, as it must inevitably be—of mysteries that wait till "behind the veil"; but it becomes a deep consolation to the hardened and much-tried sailor, no less than the delicately-nurtured Say, to recognise that not hazard but a divine election, appoints to keenest trial or hardest toil in service, for which only those so "elected" might hope to be adequate. Blackmere says other things that savour quite as much of profanity as what we have quoted; and some may be disposed to blame the author for committing them to print. But there is no mistaking her devout spirit or religious purpose. And not only are our American cousins given to somewhat more outspoken and less decorous phrase than we, but abstractly, it is sometimes better to allow a haunting thought to show its whole tempting form, in order that we may be sure we know the worst. A suppressed terror becomes even more terrible.

Here and there these volumes contain bits of genuine open-country humour. Among the less prominent characters, are Ebenezer Hatch and Huldah Brown, in the service of the excellent Hilbury doctor. Their fidelity to the family to which they have long been attached is such as may have been found in the golden days of employer and employed. Honest Eben has been long the humble slave of his ready-tongued but good-natured fellow-servant, but whenever he has attempted to "come to the point," he has been in some most tantalising manner disconcerted. To use his own favourite expression, he has not been able "to fetch" it. We cannot refrain from treating our readers to this whole some bit of a kitchen idyll, the extract—long as it is:—

BEING RIDICKLEOUS.

"Eben had had frequent turns of being what Huldah called 'ridickleous'; but as yet—owing, as he thought, to persistent ill-luck, as Huldah secretly believed, to special interpositions—he had never, however often he had shamefacedly essayed it, got the step beyond, which might have touched the sublime; in his own words, he had 'somehow never quite made out to fetch it.'

"They were always nervous occasions these to Huldah; she wouldn't care to have them go a hair-breadth further than they did; she hailed devoutly the 'interpositions' or interruptions which Providence usually, it must be owned, through the instrumentality of her own womanly artifice, threw in; she drew what would have been a long breath, if it hadn't at the same time been a secret chuckle, when Eben, looking a blank surprise, found himself suddenly at the end of his opportunity, like the sheep, fenced in with such a crooked art, that when he had fairly, as he thought, jumped the enclosure, he found himself back upon the same side, and the danger was for that time over. Nevertheless, at due intervals she was best pleased, after all, that the peril should recur. If Eben hadn't now and then been 'ridickleous' at home, there would have been no knowing that he wasn't 'ridickleous'—nay, even achieving the sublime—elsewhere.

"So Huldah drew herself back out of the moonlight, with an instinct of shunning any over-sentimental accessories, and disappeared down the trap-stairway to the cellar for her jug of yeast, as Eben stepped over the threshold.

"'You there!' she exclaimed, when she emerged again from below, and found him just where she knew he would be, waiting in the night-shine, at the open door. 'Yes, I'm here, Huldy; jest come an' look at the moon. Of all the fine nights I ever see, this is the crowner.'

"Huldah understood him and his moon-rapture. The heavenly satellite had precious little, in reality, to do with it; the same old story veiled itself so, in his homely New England dialect, that Lorenzo breathed to Jessica, out there in Venice, in the verse she never heard of. . . . . Huldah walked straight over to her bread-pan, remarking only, very unsympathetically, as she did so, that 'she'd seen the moon afore; she guessed there wasn't anything special about it; at any rate, she hadn't time to look.'

"If Huldah once got her hands fairly into the dough, there was where Eben's bread would be, sure enough; so, while she measured the yeast, and scooped the orthodox hollow for it in the flour, and began to stir it in gently with her wooden spoon, he ventured with a fresh persistence.

"'The folks out there in the front yard was tellin' to-night about the moon lookin' different to different people; come here, Huldy, jest a minute, I want to know how big you think it is.'

"'You great gander,' exploded Huldah, at this very barefaced and absurd artifice. But she glanced out of the open window, nevertheless, up at the moon's jolly disc, that laughed broadly down upon them both, through door and casement, and laughed, Heaven knows, at the same moment, at how many others like them, of varied place and degree.

"'They made it out,' pursued Eben, not a whit abashed, 'all the way from a cart-wheel to a tea-plate; for my part, it looks, as much as anything, like the biggest meller pumkin 't ever I see.'

"'I can find something that's enough like that, without goin' to the moon to look for 't.'

"As pumpkins are not ordinarily abundant during the strawberry season, there was no resisting the conclusion that Huldah meant to be metaphorical, with a dash of personality.

"'Now, Huldy! I'll give in that you're a plaguy smart girl, athout your goin' on to hector me that way all night. See here! Do you b'lieve all them stars has got people in 'em like us?'

"'I should hope not exactly. I guess the Lord's got His hands full if they have.'

"Huldah would neither be drawn into sentiment nor speculation. She was bent to-night upon the purely practical. . . . Eben must choose a shorter road to his object than all the way around among the constellations.

"'Huldy,' began again the long-suffering wooer, approaching shyly the table at which, not devoid of a coquettish consciousness, Huldah tossed and doubled, and patted, and punched the wheaten mass that gave—and nothing, if you knew, gives better—opportunity for such varied charm of attitude, 'you *air* a master-hand at makin' bread, that's a fact! And as to strawberry shortcake, I'll be buttered if ever I ate such a one as that was to-night.'

"'Seems to me everything suits with you just now, from moonshine down.'

"(Ah, Huldah! that was a very badly-played card. Eben had his trump all ready for that. He would have been more obtuse, otherwise, than ever yet Yankee lover was.)

"'Yes, Huldy,' and he came as close as the now very vigorously busy elbows would let him, and his voice lowered a tone, and deepened with true feeling that struggled into homely expression, "I'm pr tty well "'suited! I only wish—everybody else was. Don't "'you think?'—I hold that he was doing it cleverly now. He would have grown eloquent presently; truth and passion, let them once get utterance, can be nothing else. But there came an interruption, as usual. Huldah was saved the necessity of thinking. There came a tread across the kitchen within, and the tall figure of Dr. Gayworthy, in gown and slippers, appeared upon the upper step at the doorway. He held in his hand a candle that had been blown out.

"'Things *air* overruled, certain,' Huldah breathed to herself, as Eben precipitately made his way to the outer door again, thrown back now upon the apparent comparative measurement of spheres, cereal and celestial.

"'Darn it all,' muttered the unfortunate suitor nonsuited, 'I never come so nigh fetchin' it afore. Now I've got it all to dew over agin. Lord knows when—I don't.'"—i. pp., 41—45.

It is pleasant to find that after all, Eben does succeed in "fetching it"; and Huldy informs one of her mistresses of the result in the following characteristic terms, when hard pressed on the subject of a Babylonish bonnet on which she had set longing eyes:—

"You see," she continued, hesitatingly, "I never calculated to live out all my life. I've had a real pleasant home here, that's a fact; and you an' Rebecca, and Mis' Vorse, an' the doctor, has been just like my own folks to me. But everybody likes a little change of some kind now and then, and Ebenezer, he's got to be so ridickleous—I don't see's there's any other way of pacifyin' him; and so—I've pretty much made up my mind—to get married, and try that a little."—i., p. 124.

The descriptive part of the story shows a keen relish for the natural charms of a region rich in striking and attractive features. The following passage may serve at once to illustrate this, and to give a glimpse of the kind of country in which the scene is laid:—

"They stood, at this moment, on the brow of the long hill. They stopped involuntarily. Below, lay such a scene as lies, I suppose, hardly anywhere out of New England. Among abrupt and picturesque heights, whose nearer wooded slopes were thinned and smoothed by cultivation, yet whose far horizon lines bristled everywhere with piny forests, untouched, untried; set in the centre of the great landscape,—held too, in the scoop of the hills, as almost in the hollow of an Almighty hand,—the few white farmhouses that made up this little neighbourhood in which was Stacy's home, clustered peacefully, and lay still in the moonlight around Gibson's pond. So the country people had christened, in their homely practical fashion, a great glorious sheet of water that flashed up now its floods of silver, meeting and overbrooded by the more ethereal firmamental flood of light that poured itself down, and rolled and gathered, as it were, in a huge chalice, against these steeps that held it in. A lake which—but that Hilbury pond was larger, and Deepwater larger yet, and that every village, almost, had one, greater or less, of its own, between this and the low lands of the sea coast, where the great cities buzzed and grew—might have had a name of music and grandeur, and held itself serenely here, in a royalty of beauty, to touch the border of whose robe men might make weary pilgrimages."—i. pp. 61, 62.

From what we have written, it will be seen that "Hilbury" life resembles in its general features what we have already been familiarised with by such stories as "Queechy," and "Hannah Thurston." It is what country life must largely be, among a people of innocent tastes, enjoying a good measure of "creature comforts," with almost entire exemption from the curse of penury; and deeply imbued with religious belief. We have before now expressed a wish for pictures of other phases of American life,—such as it is in New York, and the other great cities. And perhaps the great struggle which has so recently terminated, calling into play as it has done the deeper and more potent motives of our common nature, may be the means of eliciting portraitures of life in the States more full and comprehensive than any we yet possess. But sketches like those contained in these volumes can never lose their interest, whatever addition may be made to the gallery to which they belong; and, if we mistake not, "The Gayworthys" will become an even greater favourite in this country than the popular stories to which we have referred. We shall be heartily glad to receive from the same quarter fresh contributions to our library of home fiction.

The Gayworthys: A Story of Threads and Thrums. By the Author of "Faith Gartney's Childhood." In Two Volumes. London: Sampson Low, Son, and Marston.

THE TEXT OF SHAKESPEARE:—"*CAMBRIDGE SHAKESPEARE*," *Vol. VI.**

"The famous history of the life of King Henry

* *Works of Shakespeare.* Edited by W. G. Clark, M.A., and W. Aldis Wright, M.A. Vol. 6.

Eighth" is one of the plays of Shakespeare first printed in the folio of 1623; and it is uncertain at what date it was written or produced on the stage. Some editors have warmly contended that it is really earlier than the death of Elizabeth, and that the lines to James, which all know so well—

> "As when
> The bird of wonder dies, the maiden-phœnix,
> Her ashes new create another heir,
> . . . . . .
> So, from the sacred ashes of her honour
> Starlike shall he arise," &c.

—were subsequently introduced on its presentation before the King. It seems probable, however, from a memorandum in the registers of the Stationers' Company, referring to the "Enter-"lude of K. Henry 8th," that it was produced after James had ascended the throne—about 1604-5.

The text of this play presents many interesting points for study, and invites critical conjecture. There is that "*crux* of the greatest magnitude" in the second scene of the third act, where Wolsey says to the King—

> "I do profess
> That for your highness' good I ever labour'd
> More than mine own; *that am, have, and will be*,—
> Though all the world should crack their duty to you,
> And throw it from their soul," &c.

There have been no less than a score of conjectures by men of name on this doubtful passage. The Cambridge Editors have given all fully in a Note: and one feels amused at the helplessness of the conjectures. Mr. Knight suggests that we read "that *aim* I have and will"—and the last word may be taken either as a noun or a verb, "that aim and will I have," or "that "aim I have and will have." Mr. Singer conjectures—and Mr. Grant White adopts the conjecture—that the line should run, "that I am *true* "and will be"; which he says, "makes all con-"gruous and clear." But we incline to agree with the late Sydney Walker, that a line *is lost*, between the words it has been attempted to amend and the line beginning, "Though all the "world," &c.

A notorious passage is that (Act II. iii.) in which Anne Bullen speaks of "that *quarrel*, "fortune"; which has been horribly "amended" in various ways. To name but a few:—Hanmer has "that *quarr'ler*," which is amusingly bad; Jackson, "that *queller*," which is worse; Becket, "that *carle*, *ill*-fortune"—the emendation becoming more aggravated; Staunton, "that "*squirrel*, fortune"—and never did this editor more surprise us; while it is reserved for Mr. Collier to sound the depths of common-place by reading the phrase, "that *cruel* fortune." It seems to us that Mr. Lettsom and Mr. Keightley have succeeded no better in rearranging the words; the former as "if that fortune's quarrel "do divorce," &c., and the latter as "if that "quarrel, by fortune, do divorce," &c. We stand by the passage unamended; and think "that quarrel, fortune," a truly Shakespeare-like mould of language, and sufficiently plain while poetical. In the same scene, it will be remembered, Anne has protested,

> "By my troth and maidenhead,
> I would not be a *queen*":

—and the Old Lady conversing with her has suggested, "What think you of a *duchess?*" and Anne has replied, "No, in truth"; to which the Old Lady answers—

> . . . . "*Pluck off a little*;
> I would not be a young *count* in your way
> For more than blushing comes to";

—on which first words Johnson has the portentous note, "*What* must she pluck off? I "think we may better read 'pluck *up* a little'—"*Pluck up!* is an idiomatical expression for *take* "*courage*." This is perhaps the most wonderful emendation on record:—Johnson misses the whole meaning, which evidently is, "Well, if "you will not be a queen, nor a duchess, *let us* "*abate the supposition a little*—would you be a "*countess?*" Only the slightest shade of excuse is to be made for men less eminent than Johnson, who have mistaken a line that immediately follows:—

> "In faith, for little England,
> You'd venture an *emballing*":

—meaning, "you'd venture to receive the *ball*, "the distinction of *royalty*," as is evident from the line following—"although there 'long'd to "*the crown*," &c. And yet there have been men so dense as to suggest as follows:—

> "You'd venture an *empalling*" (*I*) *Malone.*
> "You'd venture an *embalming*" (*II*) *Whalley.*
> "You'd venture an *empaling*" (*III*) *Jackson.*

—and why not *an embaling*—or being "packed "in a bundle?"

In Act V. iv. of this play, the Porter and his Man converse, and there is "noise and tumult "within." The man speaks of a riotous crowd of "some forty truncheoners, which were *the* "*hope o' the Strand*," and of "a file of boys be-"hind 'em, who delivered such a shower of "pebbles, that he was fain to draw his honour in, "and let 'em win the work." The Porter replies, "These are the youths that thunder at a play-"house and fight for bitten apples; that no "audience but *the Tribulation of Tower Hill*, or "the *Limbs of Limehouse*, their dear brothers, "are able to endure." On these words, preposterous old Sam Johnson (very venerable to us notwithstanding), writes—"I suspect the *Tribu-"lation* to have been a *puritanical meeting-house*: "the *limbs* of Limehouse I do not understand." What! this "trim rabble," "fry of formication," "friends o' th' suburbs," of which the fellows are speaking, compared to the audience at a puritanical meeting-house!—spiteful old Sam! But, where is the humour of it? And yet, many have followed Johnson's lead; and have suspected Shakespeare of a hit at Puritans here. Surely Mr. Staunton is more reasonable in suggesting that these are current names ("Tribulation," "limbs,") for "*the long-shore rabble*, who are the "'dear brothers' of 'the Hope o' the Strand." Perhaps, however, we can come nearer still. If we look at a panorama of London in Elizabeth's time,—say Aggas's—we shall find that on Tower-hill are delineated, as then standing there, a *scaffold* and a *gallows*; and we suspect that "the "tribulation of Tower-hill" is a cant name, first for the instrument of public execution, and then for "the audience" accustomed to assemble at the place. Look, now, across in the Limehouse direction, and you find the "Bear-garden" and the "Bull-ring"; where certainly would be found the fit companions for "the truncheoners, "the Hope o' the Strand," with whom "the "*Limbs* of Limehouse" are compared. And as we remember the word "*limber*," (pronounced *limmer* as a cant word for a rough, mauling, tearing fellow, we fancy the "*limbes*" of the folios may have been *limbers*; though it is likely enough to be correct, and is perfectly intelligible, as it stands. It is hardly possible to believe that this phrase was *amended* by Steevens into "the *lambs* of Limehouse"!

Besides "Henry VIII.," the plays given in the sixth volume of the Cambridge "Shake-"speare," now issued, are "Troilus and Cressida," "Coriolanus," and "Titus Andronicus." Two editions of "Troilus" appeared in quarto in 1609; but prove upon close examination to differ only in the title-page and the introduction of a preface, while actually printed from the same form. The editors have a right to describe themselves what has now been done for the text of this play.

"There are very remarkable discrepancies between the quarto and the folio text of this play, similar in character to those which are found on comparing the two texts of 'Richard III.' In the present case, however, they are not nearly so frequent, nor, as a general rule, so important. Some of the most important have been mentioned specially in the notes at the end of the play, and all the others recorded in the foot-notes. We find in the folio several passages essential to the sense of the context which do not exist in the quarto, and which must, therefore, have been omitted by the negligence of a copyist or printer. On the other hand, we find some passages in the quarto not absolutely essential to the sense, though a decided improvement to it, and quite in the author's manner, which either do not appear in the folio at all, or appear in a mutilated form. Sometimes the lines which are wrongly divided in the quarto are divided properly in the folio, and *vice versa*; in this point, however, the former is generally more correct than the latter. The two texts differ in many single words: sometimes the difference is clearly owing to a clerical or typographical error, but in other cases it appears to result from deliberate correction, first by the author himself, and secondly by some less skilful hand. The main duty of an editor must be to discriminate the one from the other, and in the first place to prefer the text of the folio, and in the second to reject it in favour of the quarto. On the whole, we are of opinion that the quarto was printed from a transcript of the author's original MS., that this MS. was afterwards revised and slightly altered by the author himself, and that before the first folio was printed from it, it had been tampered with by another hand. Perhaps the corrections are due to the writer who did not shrink from prefixing to Shakespeare's play a prologue of his own."

"Coriolanus" was first published in the folio: and the text is so evidently corrupt, that it offers a fine field to correctors and emendators; although it has not attracted, apparently, so much of this sort of attention as other plays. "Titus Andronicus" exists in quarto of 1600; and the editors have bestowed great pains on recording its variations from the folio; which, however, has for its own peculiarity the introduction of a whole scene not found in the quarto, but, as is here justly said, "agreeing too closely "in style with the main portion of the play to "allow of the supposition that it is due to a dif-"ferent author"—whoever that author may be.

There is one passage in "Troilus and Cres-"sida," on which we venture a word. Thersites rails on Ajax and on Achilles; and Patroclus says, "No more words, Thersites; peace!" Thersites replies, "I will hold my peace when "Achilles' *brooch* bids me, shall I?" and Achilles interjects, "*There's* for *you*, Patroclus." What is the humour, or the satire, or the insult, in calling Patroclus the *brooch*—the jewel, or the ornament—of Achilles? But if we remember how the relation of Patroclus to Achilles is represented—that he is his follower, his hanger-on, and one on whom Achilles for his convenience indolently rests, and

> "With him
> Upon a lazy bed the livelong day
> Breaks scurril jests";—

it will then seem much more like the disgusting humour of Thersites, if we read, "I will hold "my peace when Achilles' *breech* bids me, shall "I?"

If we wanted to make a collection of utterly absurd conjectural emendations, we should find a few of the richest to be on this play. One there is of Mason's, that we cannot omit here. "The proud lord that bastes his arrogance with "his own *seam*," he desired to read, "bastes . . "[illegible] with his own *scum*": not knowing that this old word, *seam*, means *grease*, and is still the common people's word, in many districts, for *lard*. There is another, drawn by our editors from "Notes and Queries" (for they post-up conjectures that we are sure they have shaken their sides over as they set them down), and it is in that wonderful speech of Ulysses:—

> "Time hath, my lord, a wallet at his back,
> Wherein he puts alms for Oblivion—
> A great-sized monster of ingratitudes:
> Those scraps are good deeds past, which are devour'd
> As fast as they are made, forgot as soon as done," &c.

We have always thought this impersonation of Oblivion, as "a great-sized monster of ingrati-"tudes," one of the very finest in all literature: but there has actually been a wretched man born into the world, who proposes to read, "Oblivion, "a great *portmanteau* of ingratitudes"! or "a "great *scythed* monster of ingratitude"! We know this double conjecture only by the note of the Cambridge Editors, but hope it was meant as a joke. The epithet, "great-sized," instead of some such word as "huge," is certainly assailable as weak and common; but it may be paralleled from Shakespeare, and is like his sometimes too easy and familiar movement.

It was originally intended that this Cambridge Edition should be completed in eight volumes; but for the sake of not having the two yet remaining to be published "of unwieldy, almost "unmanageable, bulk," it has been found necessary to make the work consist of nine volumes, instead of eight.

BRIEF NOTICES.

The Doctrines of the Bible. A Course of Sermons. By Alexander McAuslane, Minister of Finsbury Chapel. Vol. I. (London: Elliot Stock. Glasgow: George Gallie). We fear this volume will not do much towards removing the prejudice generally felt against printed sermons. There is nothing here harsh or dull, but on the contrary, much that is interesting, still, as it appears to us, there is nothing sufficiently distinctive, vivid, and alluring, to win the attention in this age of books, or to keep that attention if won. There is no marked blemish, nor is there any manifest excellence. The several themes are treated quietly, and each discourse flows pleasantly and evenly on, as does a gentle stream on which the sun shines, and which no storm or rapid vexes. Mr. McAuslane intends to give a series of sermons on all the doctrines of the Bible, as he considers that these doctrines cannot be taught "with entire "satisfaction unless all which the Bible says of each "doctrine be collected together, and its teachings be "presented in a systematic and complete manner." This volume gives a first instalment of twenty-four sermons on the Characteristics and Inspiration of the Bible, the Holy Angels, the Origin of Sin, and the Material World. Mr. McAuslane ever keeps close to the Bible, his inquiry always is, "What saith the Scripture?" and when he believes he hears the voice of the Infallible Oracle, he sets all human notions aside as vain. The distinction between Revelation and Inspiration is clearly pointed out and insisted on; and on the dark question of the origin of sin, the ways of God with man are justified, and while righteousness and infinite goodness are ascribed to the Creator, it is shown that the creature has wilfully perverted his ways in the misuse of the powers and the liberty given to him. These sermons are written in an easy and popular style. Occasionally there is a looseness of construction, and not unfrequently words are used whose strict force is not regarded. At times too, assertions are made for which there is no warrant, and whose effect is rather to provoke question than to strengthen the argument: thus, to enhance the worth of the Bible, it is said that one or two readings at the most is all that is given to the best of other books; again, that our sun had been shining all through the "scientific period," ages before the "six days" of Genesis;—that from Adam to the last-born child not two human countenances have been alike;—that heaven is far beyond the region of the fixed stars.

Mr. MacAuslane considers it also a mistake to regard "Cherubim" as one of the designations of the angels. We can easily believe that to the church and congregation of Finsbury Chapel, who were privileged to hear these sermons delivered, and to whom their minister now dedicates them, there will be seen and felt in them a beauty and power which the ordinary reader does not discover.

An Essay on Future Punishment. By W. Sherlock, B.A., Senior Moderator, Gold and Silver Medallist of Trinity College, Dublin. (London: Longmans.) Mr. Sherlock firmly holds and powerfully argues that the future punishment of the lost will be everlasting. Out of the fulness of belief founded on Scripture, not out of the fulness of the *heart*, he speaks; for as he says, "There are "some cases—and this is one—where a man, so far from "desiring victory, would not unwillingly be vanquished. "To prove the certainty of eternal punishment is in- "deed a sad triumph, achieved, in spite of feeling, over "prostrate hope." In the preface the author tells us he will bring forward only those arguments which are satisfactory to himself, and fairly and honestly meet those brought forward on the other side; and we can say that very lucidly and strongly has he put his own arguments, and most fairly and honestly met those on the other side, Mr. Barlow, Fellow of Trinity College, Dublin, the writer of a recent essay on this subject; Gregg, in his "Creed of Christendom"; the writer of an article on the "National Review"; and Froude, in his "Nemesis of Faith," are the chief opponents whom he meets and overthrows. As universalists deny the principle of punitive justice, Mr. Sherlock shows that even in this world the ends of justice in punishment are not only reformatory and deterrent, but also punitive; much more, then, is this principle likely to obtain hereafter. As the Annihilists object chiefly to the degree or duration of the penalty, Mr. Sherlock shows that the punishment is not for the sinful act, but for the sinful character; that it will follow by way of *natural consequence*; that it will never end, because the lost will never cease to sin; that there cannot be any hope of reformation of those who have refused God's mercy in this life, because certainly the sinner will not then be a more easy subject of reformation, nor will the circumstances in which he will be placed be more conducive to his amendment. There is an interesting chapter on the fate of the heathen. The author is inclined to think, with Augustine, Stier, and Alford, that "the "spirits in prison," to whom Christ "went and "preached," are the heathen, idiots, and all those who in this life never heard the Gospel, to all of whom in the after state the work of Christ will be made known, and pardon and the favour of God will be offered. Mr. Sherlock grasps his whole subject with a powerful hand, and deals with his opponents with the courtesy of a Christian gentleman.

John Wesley's Theology; the Principle of its Vitality, and its Progressive Stages of Development. A Lecture. By Robert Brown. (London: Jackson, Walford, and Hodder.) This lecture was composed for delivery on behalf of the funds of a new Wesleyan chapel, and is published by request of the audience. Mr. Punshon, a short time since, gave a lecture on "The Life and Times "of Wesley." Mr. Brown here proposes to analyse Wesley's mind, examine his religious opinions, and show how the young clergyman became the great preacher of the people, and the founder of a new sect. The vital principle of Wesley's theology the author shows to be his constant appeal to the conscience, as he believed that it was in vain to preach the gospel to men whose consciences were not aroused; and that unless the conscience were kept awake after conversion, there could be no true faith in Christ. The stages of development are three. The first extends to the time when Wesley underwent what he calls his conversion; the second, to the period when the doctrine of assurance became thoroughly matured in his mind; the third, to the time when he gave publicity to his sentiments on the doctrine of Christian perfection. Mr. Brown writes with a practised hand, his style is vigorous and clear, and he has succeeded in giving an interesting view of the progress of a master mind.

The Star of Poland, with other Scenes and Sketches from History. By Maria E. Catlow, author of "Popu- "lar Entomology," &c. (London: William Freeman.) From the history of almost every country in Europe some tale of the olden time is taken, and here vividly narrated. Fifteen pictures of the chivalry, the romance, the sins and the sorrows of the days long gone by are presented to us. Hedwig, Queen of Poland, shines as a star. The horrors of St. Bartholomew and of the French Revolution are shown; William Tell and Gustavus Vasa strike for liberty; the Doge of Venice marries the Adriatic; the lovely Isle of Scio is wasted by the Turkish scimitar; and the Spaniards struggle with the Moors in deadly fight. These sketches are intended chiefly to illustrate female character, and were originally written for a village miscellany. We are sure our young friends would have great delight in reading them.

A Compendium of Domestic Medicine; and Companion to the Medicine Chest. By John Savory. Seventh Edition. (Churchill and Sons.) The object of the author is to supply a practical guide for unprofessional persons in cases of emergency, and in the treatment of the more trifling ailments that do not demand the assistance of a physician. In preparing the seventh edition, it has been necessary to make many important additions and corrections, for the sake of bringing under notice the new remedial agents that experience within a few years has sufficiently tested to establish their value. The account of the properties and doses of medicines is the best we know that has been written in popular and not scientific language; and the brief descriptions of the symptoms and treatment of diseases are very intelligible and comprehensive. The Appendix on Cod-liver Oil has not been exceeded in practical serviceableness by any other publication on the purity and administration of that invaluable curative agent. To families living in the country, at a distance from medical advice,—to persons on a long voyage, or travelling amongst people of "a strange speech,"—to colonists, and many other classes, not forgetting clergymen and visitors of the poor, this book may be of the highest service, in directing the use of the remedies employed by orthodox medicine.

The Hebrew Scriptures. In Three Vols. Vol. I. Translated by Samuel Sharpe. (Whitfield and Co.) Mr. Sharpe is well known as a learned writer, an Egyptologer, a translater of the New Testament, and an annotator of the Historic Books of the Old. His new translation of the Hebrew Scriptures will be received with the respect due to his scholarship and his literary position. But we believe most persons accustomed to such studies will feel no little doubt as to the real usefulness of the work. The great aim is "to show in the "Text, by greater exactness, those peculiarities which "others have been content to point out in Notes and "Commentaries," and especially to throw light on ancient manners and customs, on geography and antiquities, by the accurate rendering of the original terms. But all that is really new and strongly marked in this new version consists of the very matters which, because extremely debateable, and still unsettled amongst those who are best acquainted with the niceties of Hebrew, should *not* have been introduced into a text for the common people, but should still have appeared in Notes and Commentaries only. Several of the special features of the book are useful, others are open to exception. The second or explanatory translation given in many instances may be very exact, but is the proper subject of a *note*; so, also, the adduction of the more usual names of countries or persons having peculiar denominations in the Hebrew. The introduction of *stars*, to mark "broken sentences," or "words wanting," is but a summary way of asserting what, if real, is but the result of a delicate criticism. Still, Mr. Sharpe's volume will be numbered amongst useful aids to the study of the Old Testament by those who collect English works in that department.

The Handbook for the Man of Business. (F. Pitman.) The author, himself an experienced man of business, has sought to produce a book of condensed and trustworthy information on all matters connected with the conduct of commercial affairs. A very brief introductory chapter on "the importance and honourable character of com- "merce" leads on to the topics which may be comprehended under the following heads:—The Entering on Business (Capital, Premises, Landlord and Tenant, Partnership, &c. &c.); Qualifications for a Man of Business; The Purchase of Goods (Markets, Contracts, Orders, &c.); Arrangement of Stock; The Selling of Goods (Marking, Rate of Profit, Credit System, and many more); Business Assistants; and Money Matters, including Bookkeeping, Banking, Investment, &c. There are added "Sundry Useful Lists and Tables," including, most serviceably, the words and phrases in Latin and French that are frequently employed in commerce, with foreign moneys in British value, &c. Throughout the work the author blends with his information the observations and pithy counsels of one accustomed to commerce and the world; and while his book will be valuable in every shop and counting-house, it is particularly adapted to be of service to a young man on his first entrance on business life, in directing his early efforts and stimulating to industry and carefulness.

THE MAGAZINES.

There is nothing very attractive, in the way of novelty, or very remarkable for immediate interest, in the magazines of the month.

Perhaps *Fraser* has the article that will be most interesting to those who read thoughtfully on politics; in the shape of a discussion of various schemes of "Parlia- "mentary Reform," with a view to determine "the "true mode of proceeding." The writer declares *against* the "democratic reformers," who, he says, disguise or modify it as they may, hold that the mere numerical majority of the people shall select the majority of the House of Commons, and thus virtually rule. It is protested that this is not the true mode; and that nine-tenths of the strength of the nation, its property, thought, education, and social influence, belong to the camp of "eclectic reformers," who would give the working classes a fair share in the representation, by way of rendering representation just, complete, and perfect. The frequent argument is relied on, that there are multitudes of our labouring classes, "peasants "utterly ignorant, artisans utterly brutal, who know "nothing and care nothing about politics, who could "bring nothing but brute force to bear upon political "struggles, and on whom it would be simply a monstrous "sin and folly to confer the franchise"; while it is fully admitted that "*some* adjustment of the representation "more in accordance than at present with the claims of "property and population, must be conceded"; and at the same time "that the higher order of education is "entitled to, and ought for the good of the State to "possess, a greater weight in public affairs." Mr. Mill's naked scheme of an educational franchise is discussed; and is rejected for the extraordinary reason, that, if our educational efforts are crowned with success, half-a-century will even under this scheme bring about universal suffrage! which, it seems, is now and ever to be repudiated. Lord Grey's suggestions are commended for "philo- "sophy and ingenuity"; but it is held that a solution of the Reform problem is not to be sought in the direction they indicate. Mr. Hare's plan, too, is "skilful and "philosophic"; but it is rather suited to some "new "state and ideal constituency": *as* it "presupposes a "far more select and educated constituency than ours is, "*or for many long years is likely to be*,"—a somewhat see-saw reason taken along with that alleged against Mr. Mill. The plan of *plural voting* is favoured; but is supposed to have invincible difficulties of management. To Mr. Walter Bagehot's scheme, for transferring seats from inconsiderable boroughs to great manufacturing capitals, and there, and *there only*, lowering the franchise so as to admit the artisan class, the writer gives in "a most cordial adherence." We are astonished!—this, the most arbitrary, unjust, and incomplete of all contrivances, is a favourite plan with a writer who more than once talks of what is *philosophic*, on the ground that it does—what it certainly does not—"just what is "required, and no more." But the practical solution, on the whole, is to be sought by a series of contrivances to give every man the franchise who "in any way has "given or can give proof or *presumption* of the posses- "sion of electoral qualifications,"—and these are indicated, *property* of a certain amount, in whatever form it may exist,—education, from that of a graduate down to a certificated attendance at a mechanics' institution,—and the attainment of a position of authority and trust, even as low as that of foreman of fellow-workmen. It is obvious that this writer will not draw the new Reform Bill; although he has unquestionably much reason to say at least *this*, that public opinion sets in the direction of an ample provision, directly or indirectly, for the *representation of minorities*, under any new measure of Reform.—An article in this same number on "Religious "Toleration," treats the subject from the ill-defined *Fraser* point of view, but very ably, both as to its historical and argumentative aspects. It is, however, practical to the extent chiefly of advocating a present policy towards Romanism, and on the Irish Church question.

Blackwood on "The Late Elections," is more subdued in tone than in late assaults on the Liberal party and on Mr. Gladstone, and, although unable to point triumphantly, as was predicted, to the "great Conservative "reaction," endeavours to persuade itself and its readers that "there is no cause whatever for despon- "dency," and that Lord Palmerston can by no means depend on the adherence of the new Liberals who are counted as increasing his majority. Very likely,—but are the fortunes of Toryism any better for that? We are glad to see that *Blackwood* abandons the mild and persuasive word "Conservative," and plainly says, "Let "us get a *Tory* Ministry in office again,"—and then we shall see what "a wondrous change will follow." "The "London Art-Season" is attractive; "Cornelius "O'Dowd" is clever and impertinent as usual; and "Piccadilly," Part VI., contains an abominable caricature of drawing-room religious meetings, conceived in a spirit of hostility to missions, which, though a caricature and an abominable one, may suitably rebuke some things tolerated by the religion of fashion. The continuations of "Sir Brooke Fosbrooke" and of "Miss "Marjoribanks," make the number one of the pleasantest supplies of fiction for the month.

In *Macmillan*, Mr. Ludlow gives us the first part of "A Gallery of American Presidents," extending, thus far, from Washington to Van Buren; and the future portraits will be awaited with lively interest by those who make acquaintance with the vigorous and truthful sketches of the present number. Mr. Dalton's "Here- "ditary Talent and Character" might well supply us with several extracts; and the subject is carried forward in this second paper, not only so as to gratify curiosity, but to carry weighty practical conclusions, of which, we protest, the theological one at the close is false. Professor Cairnes discusses, with perfect mastery of the whole subject, the question of "The Negro Suffrage," and holds that the Radical party in the States has been guided by true political wisdom in taking its stand against the principle of caste in politics. Mr. Cupples delights us with a fine descriptive paper, breathing of the mountain and the heather, on "Scotch Deer- "hounds"; but Mr. Earle's "From Bristol to Caerleon" is of very tepid interest—a sort of Walter-White-and-water paper.

The *Cornhill* gives us a capital article on "Old Elec- "tion Days in Ireland," from which we extract the following passage:—

"IRISH ELECTIONS SIXTY YEARS AGO.

"These encounters alternated from grave to gay. One of the saddest occurred in the year 1808, in connection with the polling at Wexford. It has not been noticed by Sheridan's biographers that he was a candidate for Wexford in that year. He was, however, only nominally so; his name was put up, but he did not

attend, nor did his friends exert themselves. All the polling lay between Colclough and Alcock. At the hustings, many electors who had promised their votes to the latter treacherously tendered them to the former. Alcock called on his friend, yet opponent, to reject these votes; but Colclough, anxious, of course, to be at the head of the poll, accepted them with alacrity, and thanked the rascals with much satirical gratitude. This so exasperated Alcock that he sent a challenge to his adversary, which was couched in such terms that Colclough, according to the ideas of those days, could not possibly decline it. The men were not only friends, but their families were united in bonds of friendship too. Two of the members of those families were, if we mistake not, united in more tender bonds than those of friendship, or this electioneering drama would not have terminated so fatally. The two friends, accompanied, as was the custom, by troops of those who called themselves their friends, met near the quaint and ancient-looking city. They were as courteous to each other as if offence had neither been given, taken, or understood. There was no malice between them; but what was then called 'honour' had been wounded, and when such damage had been done it was always repaired by murder, or an attempt at it. The two friends fired, Colclough clapped his hand to his side, fell back dead, and 'honour' was satisfied. The conclusion pronounced by some of the spectators, of 'there's an end to that matter,' was, however, not the true one. Alcock, unharmed in body, had received such a mental shock at seeing his friend lying stark dead on the turf, that he was more to be pitied than the poor fellow he had so swiftly and suddenly slain. Assuredly, his condition was worse than that of the dead man, for he speedily sank into an imbecility from which he never recovered. Nor did the consequences end there. Alcock's sister, after mourning the condition of such a brother, might have met the world and its sunlight again, when the shadow of her great sorrow had passed away; but the fact that such a dear brother had shot her dearest friend eclipsed the world and sunlight altogether, and the lady's mind unhappily perished long before the natural death of her body."

Those who know nothing of the German Baths, of the gambling-tables, and the mysteries of Trente et Quarante and Rouge et Noir, will read with some curiosity the paper on "Homburg"; and we believe it is quite certain that "Roulette" was never so described to the uninitiated as in the following passage, which recalls to us "the rooms" in which we have eagerly and sadly watched the "play" of the infatuated:—

"ROULETTE.

"This is the roulette table. The machine comprises a fixed sunken basin, channelled midway down with a groove in which the ball runs. The bottom of the basin is separate from the sides, and revolves at the motion imparted by the croupier when he turns the lever fixed in its centre. This portion of the machine is divided into thirty-seven small compartments, alternately red and black, and numbered from zero to thirty-six. When the game begins, the croupier turns the lever smartly, and thus sends the ball spinning round in the groove in a direction opposite to that in which the numbers revolve. Presently the ball, losing the momentum required to keep it in the groove, drops to the lower part of the machine, which retains its rotatory motion for a longer period. Here it is hustled and jumped about against the divisions separating the figures, until, finally, it lights in the numbered space between some two of them, which decides the result of the coup. Observe that each half of the table presents, firstly three columns of twelve figures each, coinciding with those in the basin, but inclosed in squares like those of a chess-board, and so arranged that the sequence runs horizontally across the three columns, not longitudinally down their length. The zero occupies a space by itself at the head of the column; secondly, right and left of the numbers, a lined space divided into three sections; those to the right presenting respectively a red diamond (rouge), then the word pair, further on the word passe, and, in the corresponding sections in the lined space on the opposite side of the table, a green diamond, noir, and the words impair and manque; thirdly, at the end of the table farthest removed from the machine, another lined space a few inches in breadth, subdivided at its right and left extremities into three small squares. Such is the roulette table. The choice of chances is varied. You can play on any one or any quantity of the numbers by placing a stake on each of those you back, and if among your choice there should happen to be the corresponding number to that into which the ball falls, you become entitled to thirty-five times the amount of the stake upon it. Or you may play a single stake upon any two contiguous figures by placing it on the line separating the one from the other. In the event of either coming up you are entitled to sixteen times the amount of your stake. Or upon any four, by covering the point at which two lines cross in the body of the columns, by which means the coin touches the corners of four adjacent squares. Success entitles to eight times the stake. Or upon any sequence of three by placing a coin upon the boundary line in front of the sequence you select. Or sequence of six by allowing the coin to touch the boundary as well as the dividing line between two sequences. To make the meaning plainer: you see that the numbers 1, 2, 3, form the first series heading their respective columns, divided by a horizontal line from 4, 5, 6, which follow in the second rank. To stake on the first sequence it would be necessary to place a coin so that one half of it lay inside the square occupied by the 1 or the 3, and the other half outside the line defining the space allotted to the numbers. To retain the sequence of six, while half the coin must still be outside the boundary line, the other must cover the point of contact of this last with the line separating 1, 2, 3, from 4, 5, 6. A successful coup on the sequence of three entitles to eight, on the sequence of six to five times the amount staked. The three smaller squares at the end of the table are termed severally the places of 'Le premier douze,' 'Le douze de milieu,' and 'Le douze dernier.' By placing a stake in the first you back the twelve numbers from one to twelve inclusive, the second represents those from thirteen to twenty-four, the third, the remaining twelve numbers from twenty-five to thirty-six. Should any one of the numbers in the douze you play upon win, you become entitled to twice the amount of your stake. You may, if you prefer it, back any one of the longitudinal columns of twelve figures, the result of success is the same. The compartments in the machine being alternately red and black, explain the significancy of the red and green diamonds. Pair (even) wins when the number declared is even. Impair (odd) when the reverse is the case. Passe (to pass) is successful when the declared number is included in the last half of the numbers, and has passed the middle number eighteen. Manque (to miss) when it falls short of, or only attains to the middle number. Whenever zero is declared the bank takes every stake on all the numbers except it; but those on the colours and on pair, impair, passe, and manque are placed in prison, and played for in the same way as when a *refait* occurs at Trente et Quarante, and with results as little remunerative to the player."

"Recollections of Crime and Criminals in China" is a strange and in some respects startling paper. The inexhaustible subject, "Dante," has once more a biographical and literary treatment that ought not to perish as a magazine article. "Etna in Eruption" and "Andrea Ferara" are the other articles additional to the continued stories.

The *Eclectic* is chiefly literary this month:—"John Clare," his Life and Poems, treated with much taste and insight; "Palgrave's Arabia," and Mr. Hunt's "Popular Romances of Western England," suitably reviewed; and the theological articles, "Pusey's Daniel," and "Campbell's Popery," the closing sentence of the latter being, in our opinion, largely untrue:—"We seem "to be nationally benighted and doomed; we have lost "the prescription for extending Protestantism, and "Popery has hers, for increasing the number of her "faithful ones, in full and active preparation."

The *Christian Spectator* has good and just and liberal papers on "Mr. Maurice and M. Renan," and "Mr. "Stuart Mill's Works"; the former doing justice to Mr. Maurice's thoughts and aims in a discriminating manner, but freely exposing his general weaknesses, and his special failure in attempting an answer to Renan's difficulties. The question is proposed by another writer in this number: "Are *local synods* of our Churches desir-"able? and the affirmative is maintained. We hope to see the matter further discussed. The "Trilogy on the "General Election" can hardly be named here but with perfect sympathy, yet we can say no more. The *Spectator* is varied, interesting, and vigorous.

Good Words draws Mr. Buchanan into its list of contributors with a sweet "love poem"; and no other than the philosopher and theologian, Henry Rogers, treats of "Railway Accidents and chief Securities Against Them"; while Mr. Ludlow writes earnestly of "President Lin-"coln, judged by his own words." These are the chief papers, additional to those continued from former numbers; and amongst the latter we must name with emphatic praise the editor's "Jerusalem," with its many illustrations and excellent panoramic views.

The *Musical Monthly*, in recent numbers, has for its features, "A Dream," a melody for the pianoforte by Mrs. Joseph Robinson, and an original copyright Song. In literary character—still the same.

ERRATA IN LAST NUMBER.—P. 649, col. 2, middle—for "He has *got* to learn," read "He has *yet* to learn"; for "*learning* them to make those haunts *her* home," read "*luring . . . their*."

Miscellaneous.

THE REGISTRY IN LAMBETH.—In the parish of Newington the electoral register will be much more complete in the ensuing than it has been in the past year. A thousand names of householders are added by the overseers. As the right of voting is conceded to the occupiers of compounded houses, the suffrage in this division of Lambeth is literally a household suffrage.—*South London Chronicle.*

REMISSIONS OF CAPITAL SENTENCE.—The capital sentence in the case of Thomas Cockcroft, convicted at the present Leeds assizes of the murder of his sister by blows and kicks, arising out of a quarrel between them, has been commuted to penal servitude for life, on the recommendation of the presiding judge. Hughes, convicted at the recent York assizes of murder at Middlesbro', has also been respited until the further signification of her Majesty's pleasure.

THE INDIAN WAR IN AMERICA.—Every Western mail brings us intelligence of the intention of all the Indians along the border to unite in a war against the whites. Nearly every tribe, from the Canada line to the Gulf, is in the league, and the object is revenge for the massacre of the Cheyennes. Several columns of Federal troops, principally in Minnesota, are advancing against the Indians, and the war has actually begun. The overland telegraph line to San Francisco has been cut, and there is a report that the mail stages no longer run. On July 25, 1,000 Indians, of the Sioux, Cheyenne, and Blackfeet tribes, attacked a telegraph station fifty miles west of Fort Laramie. The garrison numbered less than 200, but, being securely posted in a blockhouse, succeeded in driving the Indians off after a conflict of two days' duration. Thirty-three whites were killed and wounded. The Indians retreated west, along the telegraph road, destroying the line, and declaring that they would now fight the whites for all time. The War Department is alarmed at the state of affairs, and large bodies of troops are already on the way to defend the border against Indian raids. It is estimated that there are 320,000 Indians in the western tribes.

Gleanings.

It appears that 439,343*l.* 15s. 3d. was the duty paid by railways in the year ending the 31st of March last.

Dr. Russell has two sons with him on board the Great Eastern.

As a man drinks he generally grows reckless; in his case, the more drams the fewer scruples.

If all the world's a stage, and men and women merely players, where are the audience and orchestra to come from?

It is expected that there will be the largest crop of blackberries, nuts, and elderberries this season in the south of England than has been known for several years past.

The *Index*, the organ of the Southern Confederacy, says in its impression of Saturday morning:—"This is the last number of the *Index*." The chief reason assigned is the fall of the Southern Confederacy.

Admiral Fitzroy spent about 6,000*l.* of his private fortune in his zeal for science, and died 4,500*l.* in debt, of which Government has engaged to pay 3,000*l.* Subscriptions are being raised for a testimonial to the widow and family.

A young fellow, the son of an eminent dancing-master, applying to a friend as to what trade or profession it would be best for him to pursue, was answered, "I think you cannot do better than follow the steps of your father."

"I shall be at home next Sunday night," a young lady remarked, as she followed her beau to the door who seemed to be somewhat wavering in his attachment. "So shall I," was the reply.

A contemporary says that the kind lady who sent him a strawberry shortcake, marked, "Please insert,' may rest assured that her "contribution" will "not be crowded out by press of other matter."—*American Paper.*

The *Derry Standard* records an act of munificence on the part of the late Mr. James Brooke, of Brookehill, near Londonderry. He has bequeathed the whole of his property, 10,000*l.* to 15,000*l.*, to establish a people's park near the city.

The *West Sussex Gazette* reports the discovery of the bones of a daughter of the Danish King Canute, traditionally known to have been buried in Bosham Church. The remains appear to be those of a child not more than five years old.

A teacher wishing to explain to a little girl the manner in which a lobster casts its shell when it has outgrown it, said, "What do you do when you have outgrown your clothes? You throw them aside, don't you?" "Oh, no!" replied the little one, "we let out the tucks!"

CHRONOLOGY OF ENGLAND'S CROWN.

Two Williams, Henry, Stephen, Henry, Dick,
John, Hal, three Edwards, Richard, three Hals quick,
Two Edwards, Dick, two Harrys, and a Ned,
Mary, Bess, James, and Charles, who lost his head,
Charles, James, Will, Ann, four Georges, and a Will,
And Queen Victoria, who is reigning still.

During a severe thunderstorm, which visited London on Thursday evening, a man on a barque in the Thames was endeavouring to splice a rope in the rigging when he was struck by lightning, and fell dead on the deck. A man named Brockford, living in the Seven Dials, was struck blind by the lightning, and two persons at Walworth received injuries.

FRIVOLOUS PATENTS.—A specification has recently been filed at the Patent Office for improvements in boiling eggs. This was shortly afterwards followed by a patent for a machine for removing the tops from eggs previous to eating them. We hope next week to be able to announce that a patent has been secured by somebody's grandmother for sucking the above delicacies.—*Mechanics' Magazine.*

DISCOVERY OF A MASTERPIECE OF RAPHAEL.—The official *Venice Gazette* contains some interesting details relative to the discovery of a painting by Raphael, known under the name of Madonna di Loreto, for a long time missing. This painting, when purchased lately at Mantua from a second-hand clothesman, was covered with a thick coat of dust, which concealed the figures on the canvas. When cleaned it proved to be a painting of exquisite beauty, and Professor Blaas, after a minute examination, declared it to be not only an original Raphael, but one of the best preserved productions of that great master.

A SACRED RELIC.—The *Pall Mall Gazette* recently raised a great hubbub about the demolition of the steps leading to Dr. Pritchard's house by relic-hunters. But we commend to the attention of our clever contemporary a far nobler relic than a piece of dirty sandstone. Yesterday we were privileged to handle, carefully wrapped in soft paper, *a piece of cheese*, found the other day in the prisoner's pantry! We did not observe the print of the doctor's teeth in the crumb, but this is not to be wondered at if we assume, as we may safely, that the delicate morsel is the identical piece which caused one of the servant-girls to vomit after tasting it. Before this nice tit-bit is a week older, we have no doubt it will command a high price in the relic market.—*Glasgow Post.*

A LIONESS AT LARGE.—*Le Nord* states that on the evening of Saturday last a lioness at the Antwerp Zoological Gardens broke out of its cage through a part which gave way, and bounded into the gardens with a loud roar. The visitors were seized with a sort of stupor, and remained fixed to the ground where they stood, a circumstance which perhaps saved them, for the lioness, which would probably have been excited by exclamations, began to promenade the gardens peacefully with a dignified air, trusting, doubtless, to its cubs following, but they did not stir. The terror of the crowd continued.

The keepers brought pieces of fresh meat, and threw them before the lioness, which devoured them eagerly. But the question was how to make it re-enter the cage, and at length one of the keepers conceived the happy idea of going to the cage and irritating the young lions, whose cries would bring the mother to their side. The *ruse* succeeded, and the lioness, returning to its cage, was securely shut up. Thus terminated the disagreeable scene, which had continued about a quarter of an hour.

The Vagaries of Fashion.—Fashion is sadly capricious. Every middle-aged man experienced in horse-dealing must recollect that twenty-five years ago grey was the colour most in request. One of the principal job-masters owned none but grey horses; Newman's famous posting stables were exclusively filled with greys, and an additional 5*l.* used to be charged for the year's hire of a grey coach-horse. Now, nobody will either hire or purchase a grey, save at a reduced price. Twenty-five years ago red-haired women were at a decided discount. Everybody laughed and sneered at them. Nobody would marry them. Now, as we are informed by a writer in *All the Year Round*, they are so eagerly inquired for in the marriage market, that even mature spinsters of that colour, for whom there were "no inquiries" in their earlier days, find no difficulty in securing very eligible husbands on most favourable terms as to settlement and pin-money.—*Pall Mall Gazette.*

Domestic Perplexities.—A correspondent of the *Drawer* is involved in domestic perplexities. He writes:—"I got acquainted with a young widow, who lived with her stepdaughter in the same house. I married. My father fell, shortly after it, in love with the step-daughter of my wife, and married her. My wife became the mother-in-law and also the daughter-in-law of my own father; my wife's step-daughter is my step-mother, and I am the step-father of my mother-in-law. My step-mother, who is the step-daughter of my wife, has a boy, he is naturally my step-brother because he is son of my father and of my step-mother; but because he is son of my wife's step-daughter, so is my wife the grandmother of the little boy, and I am the grandfather of my step-brother. My wife has also a boy; my step-mother is consequently the step-sister of my boy, and is also his grandmother, because he is the child of her step-son; and my father is the brother-in-law of my son, because he has got his step-sister for a wife. I am the brother of my own son, who is the son of my step-mother. I am the brother-in-law of my mother, my wife is the aunt of her own son, my son is the grandson of my father, and I am my own grandfather."—*Harper's Magazine.*

Nothing to Eat.—Many very worthy persons are just now on the quarrel with their victuals. They read in the newspapers of the prevalence of cattle-disease, and though they have perfect confidence in the honesty and prescience of the butcher, yet, in spite of themselves, they almost wish that flesh meat could be dispensed with, and peaceable terms made with the vegetarians for a season of abstinence. But this train of thought receives a check and a rebuff when, in the next perusal of the paper, it is ascertained that a few cases of cholera have occurred, and that diarrhœa is rather prevalent; for here is a warning against consuming such few articles of diet as are really attractive in the vegetarian bill of fare. The ruddy and juicy fruits which used to follow the sirloin, and would now take the place of the knightly joint, must be banished with it, and the respectable citizen, instead of dining comfortably, must come forth in sackcloth and ashes, and chalk upon the pavement the dreadful word "starving." If we are really particular, there is positively nothing now to be obtained for a plain man's dinner. Salmon is going out of season: oysters are lean and dear, lamb is old, mutton not prime, beef is to be suspected, custards are forbidden, because of the danger of using milk; and, of course, every made dish or pudding needing suet has lost all claim to confidence. No one dare eat a pear or a plum, or a grape; there is nothing left us but bread, potatoes, and cabbage, and we must wash them down with other liquors than milk or water, which are both unfit for dietetic purposes.—*C*

Antiquity of Man.—We gave about a fortnight ago an account of a communication presented to the Academy of Sciences by M. de Vibraye, in which he adduces reasons for not admitting the flints of Pressigny-le-Grand to be the remains of a great gun-flint manufactory, and for adopting, on the contrary, the opinion that a great manufactory of flint implements existed on the spot at a time not far remote from the quaternary period. Last week M. E. Robert took up the subject again in a paper addressed to the Academy of Sciences, beginning with some remarks about the quarries of St. Prest, near Chartres, where a large number of bones of the elephant, rhinoceros, and other pachydermata, had been found. He states that, after a minute examination, he has been unable to find on these bones the slightest mark, except such as had been produced by the stroke of the pickaxe or shovel in bringing them out. Some, indeed, might have been caused by the violent rolling of pyromachous flints over them. The bones, moreover, had not been found in a sandy, but in a pebbly soil; and our author expresses surprise at finding the ground, and certain caverns at Léves, nearly covered or filled with the above-mentioned flints, all agglutinated together with a kind of reddish clay, containing much hydrate of manganese. M. Robert contends that all the supposed marks of instruments observed on fossil bones must have been produced by the rolling of broken flints driven forwards by the elements. He seems to forget, however, that some of those marks were actually representations of animals, and other visible and well-known objects. But, on the other hand, returning to the subject of Pressigny-le-Grand, he declares as before that the fragments of flint found there are not by any means instruments made by the savage ancestors of the Celts, but are the refuse left there after fruitless attempts had been made to get good gun-flints out of the particular quality of flint so abundant there. As this quality did not answer the expectations of the workmen, they desisted, and went to the neigbouring departments to find a sort of stone more applicable to their purpose.—*Galignani.*

Flowers in Bedrooms.—Few scientific trifles have been more battled about than the effects of plants on the atmosphere of rooms. "Flowers in your room! Dreadful! (says the one party) just walk the first thing to-morrow straight into a greenhouse that has been closed all night, and see how you like it." "Well," says the other, "I always have a plant or two in my bedroom; and I think they do good." From a paper recently read in Paris, it would appear that, as was in the old tale of the chameleon,

They both are right, and both are wrong.

The green leaves absorb carbonic acid and give out oxygen, the flowers do the reverse. The action of flowers on the atmosphere appears to be very much the same as that of the lungs of animals, and is the more or less intense according to the greater or less vitality of the flowers. Buds, like children, give out more carbonic acid for their size than fully developed flowers, and require more oxygen; scentless flowers are less "active" than those with a strong perfume. The amount of oxygen consumed and carbonic acid evolved is almost the same in light as in darkness; but it is increased by raising the temperature. The stamens and pistils, the most vital parts of the flower, consume most oxygen and produce most carbonic acid: by removing them you diminish the flower's power of doing mischief. Hence of course the "double flowers," in which nearly all the reproductive organisation has been turned into petals, are the most harmless; while plants with more leaf than flower may be safely kept in sitting or sleeping rooms, nay, may even help to purify foul atmospheres. In sick rooms their moral effect, so to speak, on the patient is often surprising.—*The Reader.*

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Funds have shown increased dulness, and foreign securities have also continued to fall heavily. Consols were last quoted to-day at 89¼ ⅜ for money and 89¼ ⅜ for September account.

There has been a sufficient demand for discount to justify the recent advance made by the directors of the Bank of England.

Messrs. Travers and Sons' circular contains some remarks upon the solid commerce of the country, of which the substance is, that notwithstanding the uninterrupted dulness of our market reports, the trade of the country is more prosperous than ever. This is not only borne out by the actual trade returns, the state of the labour market, and the amount of currency in the hands of the public, but it was to have been anticipated as the result of the "breaking down of the legal shackles that prevented the association of persons on the principle of limited liability," and the removal of those restraints at a time when all the energies of the country were most required to be exerted, owing to the suddenness of the American crisis. The fall in the prices of securities is in a great measure owing to the fact of large dividends being obtained out of safe trading investments.

BANK OF ENGLAND.

(From Friday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, Aug. 9.

ISSUE DEPARTMENT.

Notes issued	£27,995,060	Government Debt	£11,015,100
		Other Securities	3,634,900
		Gold Coin & Bullion	13,345,060
	£27,995,060		£27,995,060

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£10,384,209
Rest	3,517,879	Other Securities	21,341,857
Public Deposits	5,264,739	Notes	5,972,930
Other Deposits	14,688,181	Gold & Silver Coin	878,330
Seven Day and other Bills	553,527		
	£38,577,326		£38,577,326

Aug. 10, 1865. W. MILLER, Chief Cashier.

Obituary.

Sir Benjamin Heywood, Bart., died at his residence, Claremont, Pendleton, on Friday afternoon, in his 72nd year. The deceased Baronet came of an old and honourable family, whose name he well sustained. In the troublous times of 1662 two of his ancestors maintained their principles at the cost of their cures, and were among the ministers ejected by the Act of Uniformity. Originally settled in Bolton, a branch of the family removed to Ormskirk, and subsequently to Liverpool, where, at the latter part of the last century, the banking firm was established. It has continued ever since, and since 1860 the firm has been Heywood, Brothers, and Co. The deceased gentleman having been long known as a consistent Whig, and having acquired the high opinion of his fellow-burgesses by his support of the local institutions, and especially of the Mechanics' Institution, was unanimously selected to represent Lancashire on the dissolution of Parliament in 1831. At that time the county of Lancaster had but two representatives, and the dissolution occurred on the defeat of Lord John Russell's Reform Bill. Mr. Wilson Patten, who with Lord Stanley then represented the county, had voted against the bill, and therefore it was determined to oppose his re-election. So hearty was the support given to Mr. Heywood, that Mr. Patten withdrew, and the late banker was returned without opposition in conjunction with the present Earl of Derby. Mr. Heywood did not offer himself for the new Parliament called upon the passing of the Reform Bill, but retired into that private life which he only left at the earnest solicitation of friends. He was created a baronet in 1838, shortly before the retirement from the premiership of Lord Melbourne. Sir Benjamin was the father of Mr. James Heywood, late candidate for South Lancashire.

The late Mr. Joseph Parkes.—We regret to be called to record the death of this gentleman, which took place on Friday afternoon, at his house in Wimpole-street. Mr. Parkes was one of the best known political characters in London, and was much esteemed and trusted by his party. He was an able politician and a good lawyer, and knew the strength and the weakness of every section of the Liberals. He first came into notice in connection with the Birmingham Political Union, and was adviser to the leaders of that movement. Very soon after he was engaged in the confidential business of the Liberal party, and removed to London. For the last fifteen years of his life he was Taxing Master to the Court of Exchequer. His death will be very widely regretted.—*Daily News.*

Holloway's Ointment and Pills.—Unerring Precision.—When the health is breaking down from the continuance of some weakening discharge, when ulcers refuse to heal and extending mischief is threatened, then is the time to try the potency of Holloway's healing Ointment and purifying Pills. No treatment for giving ease and safety tending to a cure can be compared to this. The Ointment cleans and cools the foulest and most angry sores, diminishes the inflammation, reduces the swelling, prevents the growth of proud flesh, and spares both pain and danger. Thousands testify from their own personal experience to the unvarying success attending the use of Holloway's medicaments, incases of ulcerated legs, enlarged veins, scurfy skin, and swelled ankles.

Births, Marriages, and Deaths.

BIRTHS.

COLLINGRIDGE.—August 10, at 189, Camden-road, N.W., the wife of W. H. Collingridge, Esq., of a son.

WILLANS.—August 10, at 31, Highbury-hill, Mrs. William Henry Willans, of a son.

KERR.—August 10, at Calstor, Lincolnshire, the wife of the Rev. Robert Kerr, of a daughter.

BURT.—August 11, at Highbury New-park, the wife of R. K. Burt, Esq., of a daughter.

MARRIAGES.

HASLAM—SARGANT.—June 20, in the London Mission Chapel, Pursewaukum, Madras, by the Rev. Colin Campbell, B.A., of Bangalore, the Rev. Thomas Haslam, of the London Missionary Society, to Sarah, second daughter of W. T. Sargant, Esq., of Highgate, London.

HIGGINSON—NORTON.—August 4, at the Independent chapel, Llandilo, by the Rev. Thomas Davies, Wilfrid Higginson, Esq., of Cross Inn, near Llanelly, eldest son of the Rev. Edward Higginson, of Swansea, to Elizabeth, eldest daughter of J. H. Norton, Esq, M.D., Thora Hill, Carmarthenshire.

GOULD—DAY.—August 7, at the Baptist chapel, Somerset-street, Bath, by the Rev. D. Wassell. Mr. James Gould, of Uphill, to Anna, second daughter of Mr. James Day, late of Fordingbridge.

HARDY—HORSFALL.—August 8, at New Church, Square-road, Halifax, by the Rev. W. Roberts, Mr. William Hardy, to Miss Caroline Horsfall, both of Halifax.

BRIGGS—BURROWS.—August 8, at Grimshaw-street Congregational church, Preston, by the Rev. S. Dyson, of Idle, formerly pastor of the bridegroom, assisted by the Rev. F. Goodall, of Chester-le-street, the Rev. John Briggs, to Miss Burrows, both of Preston.

PORTER—STANSFELD.—August 8, at Northgate-end Chapel, Halifax, by his brother, the Rev. Classon Porter, of Larne, the Rev. J. N. Porter, of Warrington, to Ellen, daughter of James Stansfeld, Esq., of Moorlands, Halifax. No cards.

WEBSTER—HARLEY.—August 9, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Mr. Albert Webster, stuff merchant, to Mary Jane, youngest daughter of the late Mr. James Harley, of Leicester.

HAMEL—HARRIS.—August 9, at Charles-street Chapel, Leicester, by the Rev. William Brock, of London, Alfred John, second son of the late Spencius Hamel, Esq., of Woburn-square, London, to Annie, second daughter of Richard Harris, Esq., Knighton House, Knighton, near Leicester. No cards.

DOSSON—SULLY.—August 10, at the Baptist chapel, Bridgwater, by the Rev. Charles Stovel, Mr. J. N. Dosson, to Sarah, third daughter of J. W. Sully, Esq., of Bridgwater. No cards.

MERCER—WEEKS.—August 10, at the Independent chapel, Ryde, Isle of Wight, by the Rev. William Warden, of Ventnor, the Rev. Henry William Mercer, of Old Northampton, to Emma, youngest daughter of J. N. Weeks, Esq., of Ryde. No cards.

BRAITHWAITE—WADE.—August 10, at East-parade Chapel, Leeds, by the Rev. Eustace R. Conder, M.A., James Braithwaite, M.D., to Anna Laura, eldest daughter of John Wade, Esq., all of Leeds.

TURNER—PAMELY.—August 10, at the Baptist chapel, Chepstow, by the Rev. T. Jones, assisted by the Rev. T. H. Jones, of Lydbrook, brother-in-law of the bride, Mr. J. E. Turner, of Gloucester, to Edith Anne, second daughter of Mr. G. Pamely, of Chepstow.

MAXFIELD—HORTON.—August 10, at Belvoir-street Chapel, Leicester, by the Rev. J. P. Mursell, Mr. Matthew Maxfield to Mrs. Eliza Horton, daughter of the late Samuel How, Esq.

CRON—SAWYER.—August 10, at Tolmer's-square Congregational Church, by the Rev. John Guthrie, A.M., the Rev. George Cron, of Belfast, to Louisa, only daughter of the late William Sawyer, Esq.

CRAWLEY—HALLETT.—August 10, at the Congregational chapel, Weymouth, by the Rev. R. S. Ashton, B.A., Mr. William E. Crawley, of Poole, to Elvina Elizabeth, elder daughter of Mr. E. O. Hallett, Weymouth. No cards.

DEATHS.

HOPKINS.—August 3, the Rev. William Hopkins, for thirty years pastor of the Congregational church, Southwold, Suffolk.

MURRAY.—August 3, in the thirty-sixth year of her age, Eliza, wife of the Rev. Alexander Murray, of Peterborough, and eldest daughter of James Carter, Esq., of Upper Homerton, Middlesex.

WHITEHOUSE.—August 6, after a severe illness, borne with Christian patience, Anne, wife of Mr. Whitehouse, of Shutt Cross, Aldridge, near Walsall, aged forty-eight, beloved by all who knew her.

RANSOM.—August 7, at Eltham, Kent, in the house of their much-esteemed friend, Henry William Dobell, Esq., Comptroller-General of her Majesty's Customs, Catharine, the beloved wife of the Rev. Samuel Ransom, of Hackney, aged sixty-one.

SHAFTESBURY. — August 7, at Richmond, Surrey, the Countess Dowager of Shaftesbury, in her ninety-first year.

CHALCRAFT.—August 9, at Stroud House, Petersfield, Edward Chalcraft, Esq., of Liphook, Hants.

BEGG.—August 10, at 1, Albion Villas, Hammersmith, Mary Elizabeth, the third and only surviving daughter of Mr. William Begg, of that place, in her twenty-fifth year.

PARKES.—August 11, at 17, Wimpole-street, Joseph Parkes, Esq., aged sixty-nine.

JUPE.—August 11, at Mere, Wilts, after only a few hours' illness, Isabel, the dearly-loved twin daughter of Mr. J. M. Jupe, aged three years.

SUNDERLAND.—August 11, in the thirty-seventh year of her age, Sarah Anne, the beloved wife of Thomas Sunderland, Esq., London-road, Leicester. Friends will kindly accept this intimation.

Markets.

CORN EXCHANGE, London, Monday, August 14.

We had a small supply of old English wheat at this morning's market, and a few samples of new: the latter being more or less in bad condition, did not find buyers. For the old wheat factors demanded a considerable advance; but this checked the trade, and ultimately sales were effected at about 1s. per qr. over the rates of last Monday. Foreign wheat is likewise held at enhanced rates, and there has been a steady demand at 1s. to 2s. per qr. more money. Barley is 6d. per qr. dearer since this day week. Beans and peas unaltered. The arrivals of oats for the past week are large. For this article there has been a fair sale to-day, and all descriptions have realised about 6d. per qr. over the currency of last Monday.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red, 1863	41 to 45	
Ditto 1864	42	46
White, 1863	46	51
,, 1864	47	52
Foreign red	40	46
,, white	46	56
BARLEY—		
English malting	—	—
Chevalier	—	—
Distilling	—	—
Foreign	20	25
MALT—		
Pale	54	61
Chevalier	60	62
Brown	47	51
BEANS—		
Ticks	35	38
Harrow	37	39
Small	38	44
Egyptian	36	37
PEAS—		
Grey	34 to 36	
Maple	36	39
White	36	38
Boilers	39	40
Foreign, white	36	38
RYE	26	27
OATS—		
English feed	19	23
,, potatoe	23	27
Scotch feed	18	22
,, potatoe	23	27
Irish black	18	23
,, white	19	24
Foreign feed	19	23
FLOUR—		
Town made	36	40
Country Marks	31	37
Norfolk & Suffolk	29	30

BREAD.—The prices of wheaten bread in the metropolis are from 6½d to 7d; household ditto, 5d to 6d.

METROPOLITAN CATTLE MARKET.

Monday, Aug. 14.—The total imports of foreign stock into London, last week, amounted to 23,560 head. In the corresponding week last year we received 15,602; in 1863, 14,015; in 1862, 12,183; in 1861, 11,271; in 1860, 14,783; and in 1859, 10,824 head. Our market to-day was largely supplied with foreign stock. Some of the beasts and sheep came to hand in improved condition; but the supply as a whole was very middling. Sales progressed slowly, on rather steadier terms. The arrivals of beasts fresh up from our own grazing districts were only moderate; and very few really prime breeds were amongst the supply. Prime Scots, shorthorns, Herefords, &c., sold freely at late rates. Inferior stock was a dull inquiry, and 2d. per 8lbs. beneath the rates current on this day se'nnight, the general top figure being 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 2,000 shorthorns, &c.; from other parts of England, 500 various breeds; from Scotland, 150 Scots and crosses; and, from Ireland, 200 oxen and heifers. The show of English sheep was moderately good as to number; but at least a moiety of them were of inferior quality. Downs, half-breds, and other prime breeds sold freely at late rates. Inferior sheep were dull, and 2d. per 8lbs. lower. The general top figure was 6s. 4d., but a few very superior Downs sold at 6s. 6d. to fully 6s. 8d. per 8lbs. The supply of lambs was again limited. Prime qualities of lambs moved off freely at 6s. 8d. to 7s. per 8lbs. Calves were in fair average supply and moderate request, at last week's prices, viz., from 4s. 2d. to 5s. 2d. per 8lbs. We had a fair enquiry for pigs, the supply of which was good.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 8	to 4 2	Prime Southdown	6 2	to 6 4
Second quality	4 4	4 8	Lambs	6 0	7 0
Prime large oxen	4 10	5 0	Lge. coarse calves	4 2	4 8
Prime Scots, &c.	5 2	5 4	Prime small	4 10	5 2
Coarse inf. sheep	4 4	4 10	Large hogs	4 0	4 6
Second quality	5 0	5 6	Neat sm. porkers	4 8	4 10
Pr. coarse woolled	5 8	6 0			

Sucking calves, 19s. to 22s.; and quarter-old store pigs, 21s. to 28s. each.

NEWGATE AND LEADENHALL, Monday, Aug. 14.

The supply of meat on sale has been moderate. The trade is dull on easier terms. Annexed are the quotations.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 4	to 3 8	Small pork	4 6	to 5 0
Middling ditto	3 10	4 0	Inf. mutton	3 10	4 2
Prime large do.	4 2	4 4	Middling ditto	4 4	4 10
Do. small do.	4 6	4 8	Prime ditto	5 0	5 4
Large pork.	3 6	4 4	Veal	3 10	4 8

Lamb, 4s 8d to 5s 8d.

COVENT-GARDEN, Saturday, Aug. 12.

Vegetables of excellent quality are now abundant, being much improved by the late rains and comparatively cool temperature which we have now experienced. Of what is termed soft fruit there is a large supply. For pine apples and grapes there is now a heavy sale. Apples and plums continue to come in in abundance. Kent filberts continue to make their appearance, but they are as yet somewhat unripe. French beans are plentiful. Good kidney potatoes fetch from 1s. to 2s. per dozen pounds. Flowers chiefly consist of orchids, heaths, pelargoniums, carnations and picotees, mignonette and roses.

PROVISIONS, Monday, Aug. 14.—The arrivals last week from Ireland were 3,012 firkins butter, and 1,594 bales bacon, and from foreign ports, 28,822 casks of butter and 2,500 bales bacon. In the Irish butter market there was a short supply, and prices advanced fully 4s. per cwt. during the week, and the market closed firm. Foreign also sold well, and prices improved 4s.; with the exception of best Dutch, which declined to 116s. The bacon market ruled quiet, but firm. Prices the same as last week. Lard much inquired for, and prices advanced 4s.

SEED, Monday, Aug. 14.—The trade for clover-seed is inactive and without transactions, but there is more inquiry for red clover. The present weather not being in favour of the growing crops, trefoils found buyers at rather higher prices. New winter tares were in fair supply, and sold slowly at last week's values. New rapeseed was in less supply, and fully as dear.

POTATOES.—Borough and Spitalfields, Monday, Aug. 14.—Moderate supplies of new home-grown potatoes are on sale at these markets. The trade for nearly all qualities rules steady, at about last week's currency. Scarcely any foreign produce is on offer. The import into London last week was about 40 tons.

WOOL, Monday, Aug. 14.—Our market is but moderately supplied with all kinds of wool. The demand for home use is inactive. Holders, however, are not disposed to accept lower rates. The public sales of colonial wool will be commenced on Thursday next.

OIL, Monday, Aug. 14.—Linseed oil is firm at 32s. 3d. per cwt. on the spot. For rape the market is steady, at 47s. for foreign refined. Olive, cocoa-nut, and palm oils are improved in value, but other oils are without material change in price from last week. French spirits of turpentine 46s. 6d. per cwt. on the spot. American refined petroleum at 2s. 5d. to 2s. 6d. per gallon.

TALLOW, Monday, Aug. 14.—The tallow trade is steady to-day, and prices show a further advance on Monday last. The spread of the disease in cattle is the cause of this upward movement. P.Y.C. is quoted at 43s. per cwt. on the spot; and 44s. for October to December delivery. Town tallow commands 43s. 3d. net cash. Rough fat, 2s. 2½d. per 8lbs.

FLAX, HEMP, COIR, &c.—Saturday, Aug. 14.—Flax is firm; the business doing is by no means extensive, yet fully late rates are maintained. Hemp is steady, at 28l. to 29l. for clean Russian. In jute a moderate business is doing, at about previous quotations. Coir goods are steady in price.

COALS, Monday, Aug. 14.—Market without alteration from last day. Hettons, 20s.; East Hartlepools, 19s. 9d.; Braddylls, 19s.; Russells, 18s. 9d.; Tees, 19s. 9d.; Priestley's Primrose, 18s. 6d.; Wylam, 16s.; Hartley's, 16s. 9d.—Fresh ships 53; 4 left; at sea, 60.

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